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*The*  
**CHRISTIAN  
CENTURY**  
*A Journal of Religion*

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Have You a Son for the  
War of 1937?

An Editorial

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*FEBRUARY BOOK SURVEY*

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Right or Wrong, My Citizen!

By George W. Hollister

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Jews and the Crucifixion

An Editorial

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JAN 31 1928

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# The CHRISTIAN CENTURY

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## EDITORIAL

THE EASIEST and most obvious answer to the criticisms which are made against the use of some of the harsher episodes of Old Testament history as materials for Sunday school instruction is that they do no harm because neither pupils nor teachers take them seriously. But

### Old Testament Stories and Modern Morality

it may be that this answer is not so strictly true as one might suppose. An investigation reported in the International Journal of Religious Education had for its object to check the reactions of both teachers and pupils to certain Old Testament stories, one of which was the account of God's rejection of Saul. Ten state-

ments were submitted as representing lessons which this story might possibly teach. Some of these conclusions expressed attitudes in harmony with recognized Christian principles and some the contrary. The results showed that a very considerable per cent of the teachers and a still larger per cent of the pupils felt that the unchristian attitudes found definite support in the narrative. Sixty-one per cent of the pupils and 59 per cent of the teachers agreed that the story of Saul taught that "God wants us to get completely even with those who try to prevent us from doing what we wish to do." Fifty-seven per cent of the pupils and 69 per cent of the teachers found in it the teaching that "God does not object to the killing of men and women." Almost as many found the teaching that "God wants all sinners destroyed," though most of them believed that this teaching was not in fact true. Fifty-seven per cent of the pupils and 45 per cent of the teachers agreed that one might fairly conclude from the story that "it would have been better if America had killed all of the Germans in the late war," though here again only a small fraction of each group approved of this conclusion which they declared to be the logical teaching of the story. These are rather startling results. It is startling to find that even eleven per cent of the seventh and eighth grade pupils who were interrogated held that the total annihilation of enemy populations was not only in accordance with the teaching of the Old Testament but was a proper policy at the present day. The most encouraging feature of the study was its revelation of the fact that something like half of the pupils and a great majority of the teachers had arrived at a view of the Old Testament which made it possible for them to read these stories without feeling that they are bound to derive their own ethical standards from them. But it seems clear that the value of some of this material has been greatly overrated in the place that has been given to it in our curriculum of religious instruction.

### When Fellowship Leads to Union

BY VOTE of its members, the Fellowship for a Christian Social Order has been merged with the Fellowship of Reconciliation. The merger is one of organizations only; members of the F. C. S. O. are free to decide whether or not they wish to enroll as members in the F. O. R. The coming together of these two organizations seems wise both as a matter of administration and as evidence of the ability of social progressives to sink minor differences of em-



phasis in a common pursuit of major objectives. The Fellowship for a Christian Social Order, which had about 2,400 members at the time of the merger, has been almost exclusively an American affair. The Fellowship of Reconciliation has had a much more inclusive appeal with its international organization. Both bodies have sought the regeneration of society through the infiltration of ideas and attitudes expressed in word and deed by small bodies of group-conscious idealists. The F. C. S. O., as its name indicates, made its initial approach to the problems underlying modern civilization from a recognition of the maladjustments of society, particularly in matters pertaining to industry. From that the transition to a concern for the elimination of the evils involved in and resultant from war was inevitable. The F. O. R., on the other hand, began with the problem of war, and from that inevitably came to see that reconciliation involved the solution of the issues in the class and industrial war, as well as in wars between states. Now the two bodies become one, and it is perhaps of more than passing significance that in the merger it is the frankly pacifistic fellowship which survives. With confusion thus eliminated, it is to be hoped that the influence of the single organization may be greatly enhanced.

### A Denomination in Search of a Name

THAT PORTION of the Evangelical church which did not enter into the merger between the Evangelical association and the United Evangelical church in 1922 has been wrestling with the problem of finding a name for itself. This general movement originated under the leadership of Jacob Albright in Pennsylvania in 1800 and led to the organization of the Evangelical association a few years later. In 1891 occurred the division of that organization into two bodies, one of which retained the original name while the other called itself the United Evangelical church. But after thirty years the trend toward unity again asserted itself and a reunion was effected under the name of the General Conference of the Evangelical church, having an episcopal organization with no claim to apostolic succession. A considerable group, chiefly in Pennsylvania, refused to unite and continued to use the name "United Evangelical church," maintaining a congregational polity. In contracts with the merged body covering the allocation of property, it has been agreed that the unmerged body, consisting of about twenty thousand adherents, shall abandon this as a denominational name though they may keep it to designate their local churches. At the recent conference held at Reading, Pennsylvania, seventy-six names were suggested, but not one commanded the approval of a majority of the delegates present. Some of the names that were favored were: United Free church, United Evangelistic, United Protestant, Union Evangelical, Reunited Evangelical, Albright Brethren, Albright Disciples of Christ, United Christian, United Methodist, United Congregational, Orthodox Christian. Naming a denomination appears to be no easy task. One difficulty grows out of the fact that, while the separate existence of the group results from its refusal to merge, the words "union" and "united" still exercise a strong fascination over its members. This whole movement, it will

be understood, is entirely distinct from the Evangelical synod of North America, which resulted from the activities of certain German Lutheran and Reformed ministers near St. Louis, Missouri, beginning about 1840.

### A Letter to the President

PRESIDENTIAL letters frequently become matters of history. Letters addressed to Presidents do not so often win public attention. Even when they are made public, most of them are quickly forgotten. It is possible that this will not be the fate of the letter which Mr. John S. Hemphill, of Ferguson, Missouri, wrote to President Coolidge. Mr. Hemphill is the father of Sergeant John F. Hemphill, deceased, of the United States marine corps. This is his letter:

Dear Mr. President: According to dispatches of today (January 3) from Managua, my son, Sergeant John F. Hemphill, was killed in action against General Sandino's loyal troops.

For the death of my son I hold no malice or ill will toward General Sandino or any of his men, for I think (and I believe 90 per cent of our people agree with me) that they are today fighting for their liberty, as our forefathers fought for our liberty in 1776, and that we, as a nation, have no legal or moral right to be murdering those liberty-loving people in a war of aggression. What we are doing is nothing less than murder for the sole purpose of keeping in power a puppet president and acting as a collector for Wall street, which is certainly against the spirit and letter of our constitution.

My son was 29 years old, served three years of his third enlistment, survived honorable service through the world war against Germany, only to be officially murdered in a disgraceful war against this little nation.

My father served through the civil war, my two grandfathers died in action in the same war, and I am proud of their records, so this is not from the pen of a red radical, but from one who loves justice and fair play.

I have four sons, and if necessity arose, I would be willing to sacrifice not only all four sons, but my own life as well in a war of defense, but I am not willing to shed one drop of blood in a war of aggression, such as this one is.

You have lost a son and know the sorrow, and we as a nation mourned with you in your hour of grief. Suppose that son had fallen, as my son has, a victim to the greed of Wall street, would you feel that the financial gain was worth the cost?

JOHN S. HEMPHILL.

Such Americans as attempt to dismiss the course of events in Nicaragua as of slight significance in their bearing on our national policy, should ponder the words of this father.

### Apologies to the Late Mr. Tetzl

THE EPISODE herein contained is actual and contemporary. If anyone insists upon believing that it is a caricature produced by the imagination of some enemy of the church, we cannot blame him, but as a matter of fact it is a true story. In an Ohio village with a population of two hundred and fifty having already one church with an active membership of more than half that number, a group representing another denomination has organized a congregation, bought a lot, and begun the erection of a building. Like the improvident builder of the tower in the parable, they exhausted their resources before completing the



edifice. To make up the deficit, they are sending letters to some hundreds of bank cashiers in various parts of the country asking them to contribute one dollar each to the good cause. Why they should have picked on the bank cashiers, we do not know. It was a bank cashier in Brooklyn who forwarded to us the letter that he had received. They did not even know his name. The argument evidently was: banks have plenty of money; we need it; therefore let us ask them for it. How beautifully simple! The closing and clinching argument for the donation of one dollar for the noble purpose of saving the inhabitants of this Ohio village from the dire necessity of having to worship with the Methodists was this: "It may be this kind act will turn the balance in your favor when you come to 'see Him face to face'." We apologize to Tetzels and all his successors in the traffic in indulgences for any words of ours that may have seemed to imply that they alone are guilty of attempting to make merchandise of salvation. There are three incredible elements in this incident: that sectarian zeal could go to the length of promoting a second church in so small a village; that a plan so fatuous should be adopted for financing it; and that an argument so pagan should have been employed in support of the appeal. But the documentary evidence is before us. O tempora, O mores!

### Guinea Pigs and Newspapers

THE PRAISES OF ALCOHOL were loudly sung in a recent newspaper report of a piece of research which was reported to the Chicago medical society. According to the newspaper statement, a guinea pig was kept in a state of acute inebriation for five years, at the end of which time he was found to be in fine condition, with a clear eye and a silky coat, digestion and respiration unimpaired, and his offspring of the fourth and fifth generation were hale and hearty, of sound body and high I. Q.—for guinea pigs. The conclusion was that the more you drink the better it will be for yourself and your posterity. This was so surprising as to lead to inquiries of doctors who were present at the meeting where these results were said to have been reported. Strangely enough, it seems that the facts as stated were substantially correct. But there were some other facts which had been carefully strained out of the newspaper report to color the conclusion. It was true that the original guinea pig had developed resistance which had enabled him to live to a green old age in spite of the alcohol. It was also true that his descendants after several generations were normal. But the intervening generations were a total loss. They were defectives and delinquents by every criterion of guinea pig normalcy. By compulsory virtuous living—for the first three generations were kept rigidly sober—the family gradually fought its way back to decency and threw off the incubus of its disreputable progenitor. What the experiment really proved then, so far as it proved anything, was that life asserts itself, in time, to overcome the handicaps introduced by folly. The only comfort it offers to the drunkard is the assurance that, while his children, grandchildren and great-grandchildren will probably pay the penalty for his alcoholism, his great-great-grandchildren may be normal if the intervening generations can be kept

sober by outside regulation. We are not perfectly sure that guinea pigs and humans are enough alike to make this experiment prove even that. But whether or not the incident tells anything about human alcoholics, it tells something about guinea pigs—and something about newspapers.

### Slow Returns and Small Profits

PROTESTS against compulsory military training in schools and colleges have been made from various points of view. Most frequently the objection is that such training is without educational value to the individual, or that it inculcates militaristic ideals, or that it is the medium for propaganda directed against the movements for peace and in favor of the increase of armaments. The student paper of Cornell university, the Cornell Daily Sun, editorially criticizes the plan of compulsory military training on the ground that it does not even accomplish the thing that the war department expects of it. "The calibre of the men receiving reserve commissions each June, we think, is far below the army standard." The military department does its best, but "the struggle to interest the outstanding undergraduate has been an uphill one because of the compulsory feature of military drill at Cornell. The freshmen and sophomores are irked because a faculty ruling says they must drill once a week. . . . A natural antagonism is aroused which carries through the next two or three years. Better men are not interested in the advanced drill courses because they are turned against all drill during their underclass years. If the advanced course is to contain suitable material, the compulsory feature should be abandoned." This reaction of the undergraduate mind is worth considering. It partially confirms the opinion that has been expressed by some college executives who argue that drill should be compulsory because students generally do not like it, and adds that they like it even less when it is forced upon them and that the best men like it least. It points out that, far from providing for national defense, it jeopardizes it by commissioning incompetent officers.

### For the Relief of American Scholars

IT IS NOT LONG since various efforts were under way to mitigate the lot of scientists in Russia. Sad tales were told of the way in which these men, cut off from scientific publications in other countries, were painfully doing the best they could to keep the torch of learning alight in that land of oppressions. Other scientists in other countries banded together to supply their Russian colleagues with these aids of which they had been deprived. But now arises no less important a witness than Mr. George P. Brett, of the Macmillan company, to suggest that it is time something was done to mitigate the lot of scientists and other men of learning compelled to live in the United States of America. Mr. Brett points out that it is becoming increasingly difficult for these thinkers to buy learned books published in other countries, because of a tariff ruling which puts their prices beyond the pocketbook of the average scholar. There was a time when scientific and technical works in the English language imported into America were subject to an

import duty of 25 per cent. Then the tariff bill passed in the first year of the Wilson administration, with an appropriate concern for scholarly interests, reduced this duty to 15 per cent. But when the war came along, and the government found itself in need of every cent it could scrape up, this 15 per cent was assessed on the basis of a fictitious valuation that made the actual cost to the importing scholar far beyond what it had been under the old 25 per cent basis. Now, says Mr. Brett, the war is over, yet the government still holds by this fictitious valuation, even though the income involved is so small as to be negligible. As an importer of books Mr. Brett is not complaining. The increased duty, he says, is simply handed along to the customer by the simple process of raising prices. But as one interested in the progress of learning Mr. Brett is alarmed, for he says that the evidence shows that American scholars are without material that they need. He seeks, therefore, either from the customs service or from congress, relief. Surely it should not be long in coming. It is poor administration that keeps from a country's thinkers the best tools available.

## Have You a Son for the War of 1937?

A STUNNED SILENCE has descended on the country since the proposal of the naval authorities at Washington became known. The silence is temporary. It will last only as long as our citizens are still asking themselves, "Can this horror actually be?" When the mood of incredulity has passed, when the public is persuaded that the challenge to Great Britain is actually to be thrown down, then the storm will burst. As yet, the whole proposal seems like the dream of some madman. The ordinary mind refuses to regard it seriously. There must be some loophole out of which the government intends to slip before this naval race is actually begun. So the man on the street reassures himself—when he thinks about the question at all. But before long this same man on the street is going to see that there is no loophole; that the naval authorities really mean to start the greatest naval building race in history; that our country is to be "prepared" at the cost of billions for an "unthinkable" war of which the admirals are thinking day and night.

The situation is made to appear more fantastic by its synchronization with the present peace moves of the administration. It is only a coincidence, of course, that the naval budget should come before congress at the same time that Mr. Kellogg's proposal for a multilateral treaty outlawing war is before the chancelleries of the world and while the American delegation at Havana is struggling to renew Latin confidence in the honorable purposes of the United States. But the coincidence casts reflection everywhere on the good faith of this country. It is not only the sovietized press of Moscow that laughs over the juxtaposition of Secretary Wilbur's words about the necessity of a huge navy in order to protect American merchants and manufacturers in world markets with President Coolidge's protests against the imputation of imperialistic motives to this country. Nowhere

in the world will our announced desire for peace be taken seriously as long as we give evidence at the same time of intending to build up the mightiest fighting force on earth.

What in the world, the incredulous American citizen is asking, has caused this proposal? It is not as though the United States had been neglecting its navy. For years the naval budget has outstripped that of every other nation. We have put almost two and three-quarters billions into the navy in the last seven years—and surely we ought to have something to show for such an expenditure. To be sure, we are warned by Admiral Magruder that a third of this enormous outlay has been wasted. And the common citizen is inclined to think that there must be a screw loose somewhere, when he is told by naval constructors—as the house committee was on January 23—that our two new show-ships, the aircraft carriers Lexington and Saratoga, just completed at a cost of almost \$100,000,000, are found to be out of date within three months of going into commission. But even making allowances for incompetency, it would seem reasonable to suppose that any such enormous outlay as the nation has been putting into its navy should have given us a fighting force of considerable value.

The admirals who are taking their turn before the naval affairs committee of the house do not hold that our navy is worthless. "Ship for ship and man for man," said Admiral Charles F. Hughes, chief of operations, "we rule the world." But it is maintained that we do not have a "first-class navy." The two pieces of testimony need to be considered together. They throw a flood of light on what the navy is after. For it is admitted that there is only one navy in the world which outstrips that of the United States. The old Japanese bogey, which once did such valiant duty when the naval estimates were under consideration, is no longer resurrected, even to impress the gullible portion of the public. The admirals who have been appearing in behalf of the naval bill have spoken of only one possible enemy. Their conception of a first-class navy is one that shall equal this single possible enemy at every point. In their eyes the United States will never have a "first-class navy," will never be "safe," will never have built a navy that is large enough, until it can be said that "we rule the world" without any qualifications or hesitation whatsoever.

Admiral Hughes has been specific about this. Asked by the house committee whether even the present \$740,000,000 five-year program—which admittedly would be several hundreds of millions larger before its completion—would provide "adequate security," he replied in the negative. Asked what this program will do, the admiral said it "will give pause to any nation at war whose special interests might otherwise make a violation of our neutrality profitable by restricting our trade unlawfully either with belligerents or with neutrals." And, as though this were not plain enough, asked whether the program was not aimed to checkmate the fleet Great Britain will have—provided she does not increase her present program—in 1937, Admiral Hughes' sufficient answer was the single word, "Yes." In the mind of the admirals, it is clear, we can have no security until we have a navy as large as that of Great Britain. If, moved by our new building program, Great Britain should increase her building program, then even this mammoth program, which

goes beyond that which we adopted in 1916 on the verge of war, is again insufficient. And even if finally our great wealth enables us to outbuild Great Britain, even then we are not done. Then, as has already been pointed out, it will be discovered that we must have a navy equal to any combination of other navies that Great Britain might line up against us. As, for instance, the combination already pledged under the covenant of the league.

How have we ever been persuaded into the serious contemplation of any such suicidal policy? The answer seems to be that the root of the mischief lay in the delegations sent to last summer's disarmament conference at Geneva. Viscount Cecil has already told the British public of the handicaps under which the British delegation labored there. It is seriously to be doubted whether the handicaps of the American delegation were any less. Both delegations were over-weighted with admirals whose zeal was entirely given to the search for a species of naval disarmament which should leave all the navies at a "parity" which cannot be defined, and in the possession of hundreds of millions of dollars' worth of ships which they did not before possess.

From Geneva both British and American admirals went home to tell their governments that the failure of the conference was proof of the necessity of arming against the designs of the other. It is no secret that the American administration felt deeply wounded at the outcome of this gathering for which it had been responsible. Evidently, the naval strategists were given a free hand to design a program that would give this country undisputed naval supremacy. Whether the administration ever meant this to be taken seriously, or whether it designed it as a diplomatic club wherewith to force another conference and true naval disarmament, the public will probably never know. A truculent house committee on naval affairs has taken the whole matter out of the range of such adjustment. It has voted, 15 to 1, that the President shall have no power to stop this huge naval building program, once it starts. Even if the nations agree to outlaw war as an instrument of policy, even if the other powers come to us proposing naval disarmament, the house of representatives is asked by its committee to vote that neither Mr. Coolidge nor his successors can bring this program to a halt until it is completed!

Just as the admirals were at the bottom of the wrecking of the Geneva disarmament conference, so they are behind the proposals for this new naval race with Great Britain. So completely is the administration in this matter fashioning its policy on the word of naval officers that Secretary Wilbur, after his presentation of the proposed budget to the house committee, had to admit that his unfamiliarity with the scheme was such that he had presented the wrong figures without ever knowing the difference! Is it possible that any other modern government ever entered on a program of such international importance so blindly dependent on the wisdom and leadership of its professional fighting men? The incident would have been held incredible had not Mr. Wilbur himself avowed it in his statement to the house committee and to the press.

For, make no mistake, the naval appropriations bill now before congress is no mere matter of increasing the strength of the United States navy. To talk about it as "rounding

out the fleet," and not "competing," is sheer deception. If there were no British navy there would be no such program. Behind the British navy stands the British control of the seas. Not a year passes that responsible officers of the British government do not avow that maintenance of control of the seas is essential to the preservation of the British empire. So that when the United States starts out to challenge British naval supremacy—which is what the present navy bill does—our action is bound to be interpreted in Britain as a threat against the security of the empire. What the British admirals will do with this challenge so conveniently supplied them by American admirals, anyone who has read the biographies of William II and von Tirpitz can easily forecast. It seems inconceivable that there are rational beings who do not yet realize that naval races always end at the same goal—war.

Admiral Hughes, in his reply to Congressman Gambrill, has set the date when the naval strategists expect the United States to be in a position to take sea-control away from the British. It is nine years away. The boys who would fight that war are about ten years old now. Have you a son to offer?

## Jews and the Crucifixion

THE PROTEST of Jewish rabbis, both in Europe and in America, against the presentation of the motion picture, "The King of Kings," has more than a little merit, and has had the desired effect. The dissatisfaction of this large body of intelligent Jews, such as Rabbi Wise, did not have to do with the somewhat incongruous mingling of the atmosphere of Hollywood with that of Jerusalem in the opening scenes showing the banquet and the zebras; nor with the rather bizarre elements which the imagination of the scenario writer has added to the original material, such as making Mary Magdalene the most gorgeous courtesan of the time, the companion of princes, and Judas her preferred lover; nor with the messianic station and miraculous powers ascribed to Jesus. It was directed solely to the fact that the references to the Jews were such as to provoke hostility and promote prejudice. In those parts of Europe where anti-semitic feeling is always ready to burst forth into a violent demonstration, even so slight an influence as the showing of the picture might lead to serious results. And in this country prejudice is not lacking, though pogroms are impossible.

Mr. De Mille has given heed to the protest and has announced that changes will be made by cutting certain scenes, by removing some objectionable titles, and by introducing a new prolog placing the blame for the crucifixion not upon "the Jews" as such, but upon Caiaphas "and other hirelings of the Roman empire." It is not to be supposed that the producers of the film had any original desire to arouse feeling against the Jews or to arouse the protest of Jews against the picture. Undoubtedly they felt sure that they could quote chapter and verse in the biblical record to support all that they made the titles say about the murderous hostility of "the Jews" to Jesus. As a matter of fact, they can. But it is just at this point that one has a shining illustration of



the value of biblical criticism in getting at the truth and in showing how the records were colored by the emotions and attitudes of the times.

What is the documentary basis for the impression that "the Jews"—in general and as a nation or a race—were the enemies of Jesus and brought him to his death? Matthew has not a word to say about the Jews. Neither has Mark. Luke mentions them only once, and then in a purely neutral passage. The gospel according to John speaks of the Jews nearly fifty times, and about half of its references are in connection with words or acts which were distinctly hostile to Jesus. It is the fourth gospel, then—the least historical of all and the one written at the longest interval after the events—which furnishes all the ground there is for ascribing the crucifixion and the hostility which led up to it indiscriminately to the Jews. These references begin as early as the fifth chapter and continue in an almost unbroken series through the account of the crucifixion in the nineteenth.

Here are some of them: "The Jews persecuted Jesus." "The Jews sought to kill him." "The Jews murmured concerning him." "The Jews strove one with another." Again, "the Jews sought to kill him." "The Jews said, Thou hast a demon." "The Jews did not believe." The parents of the man born blind "feared the Jews." "The Jews had agreed that if any man should confess him to be the Christ he should be put out of the synagogue." "The Jews took up stones to stone him." "The Jews said, For a good work we stone thee not, but for blasphemy." Again, "the Jews were seeking to stone him." "The officers of the Jews seized Jesus." He was "delivered to the Jews." "The Jews cried out, Not this man but Barabbas." "The Jews answered, He ought to die." "The Jews cried out, If thou release this man thou art not Caesar's friend." "The Jews cried, Away with him."

To take this record uncritically as a colorless and accurate historical narrative, without raising any question as to why the author of the fourth gospel has so much to say about the hostility of the Jews while the authors of the first three have not a word to say about it, is to have plenty of ground on which to base a prejudice against the offending race. Careless Sunday school teaching about the Jews has unquestionably played a large part in the production of such anti-semitic feeling as exists in this country. The constant reiteration that "the Jews" did this and that reprehensible thing with reference to Jesus, that they were his critics, his enemies, and finally his murderers, cannot fail to produce an unfriendly emotional tone toward them which will persist long after the specific teachings upon which it is based have been forgotten. If this motion picture needs to be revised—though thousands of Christians have seen it without being aware that it contained anything that would be specially objectionable to Jews or that would foster prejudice against them—not less is there need of revision of the Sunday school teaching which does precisely the same thing by a method which, while less vivid, is probably even more effective because of its constant repetition in impressionable years. The very fact that Christians could see the picture and not be conscious that there was anything in it that could give offense, indicates to what an extent their own minds have been given an unconscious set in the same direction by their early teaching. Only a slight acquaintance with the

vituperative vocabulary of portions of our population is needed to show how active this offensive conception still is.

But is it not true that those who rejected Jesus and finally clamored for his death were Jews? Undoubtedly. Since his work was done among a Jewish population, he himself also being a Jew, naturally most of his enemies as well as most of his friends were Jews. But why designate his enemies always as Jews without attaching the same racial designation to his friends? If a reformer were carrying on his work in America, winning the support of some and provoking the opposition of others, as is always the way of reformers, would it be fair always to describe his opponents as "the Americans"? When place-holders and time-servers rise against a critic or a prophet, a reformer or a redeemer, it is of little consequence whether they happen to be priests or proconsuls. When the stolid and immovable masses, through sheer force of reactionary conservatism and under the leadership of selfishly interested defenders of the status quo, resist the introduction of new and saving programs, it is of small importance whether they are Jews or Gentiles. Such opposition is neither a racial nor a religious trait. That the enemies of Jesus were Jews was a fact merely incidental to the time and place of his activity. That the writer of the fourth gospel so constantly describes them as Jews while passing lightly over the fact that his apostles also were Jews, is a fact incidental to the time, place and purpose of his writing. It is time to have done with the prejudices that grow out of the uncritical readings of these records, and to cease to foster them by careless reiteration of the old indiscriminate condemnations of an entire race.

## VERSE

### "And Every Several Gate Was of One Pearl"

WHEN from hill to hill the quiet sky  
Is only grey  
But for one pearl-bordered patch of blue,  
Then I know why  
On such a day  
These poets talk of gates of pearl  
And heaven peeping through!

RALPH E. STEDMAN.

### Lincoln and the Cherry Blossoms

I THINK the sternness of his marble face  
Must soften for a moment, as he sees  
The gossamer gayety of cherry trees  
Fluttering before him their ephemeral grace.  
Intently watching, can I not surprise  
The lips relaxing from their sculptured line,  
And see the laughter of lost Aprils shine  
Beneath the burdened brow, in the deep eyes?  
It was a gracious fancy, to array  
That troop of pretty vanities before  
The giant figure on its solemn throne.  
He loved a jest—beholding earth at play,  
Might he not feel a part of it once more,  
And less divinely, awfully alone?

AMELIA JOSEPHINE BURR.

# Christ on Egdon Heath

By Joseph Fort Newton

THE PASSING of Thomas Hardy takes from among us one of the noblest figures of our generation, the last of a mighty dynasty of genius endowed with the sorrowful and great gift of song and sent to be interpreters of the mystery of life in a troubled time. It is in accord with the eternal fitness of things that his ashes should rest in the old gray abbey, where the dust of great men, blown by the winds of time, has gathered and settled through the centuries. If no man of our day had less faith in God, none had more devotion to the house of God, alike as architect and artist: so many of his stories have as their poetic motif a vine-covered church, and it is always a part of the landscape, as if it had grown out of it.

A tiny wisp of a man, too grave and distant to be quite at his ease in the midst of the jangle of life, a hot, nervous life moved about him, like the spark of an opal, now in his hands, now in his deep-set gray eyes, cautious, meditative. In repose his face was the saddest any mortal ever looked into, carved by "many thought-worn eves and morrows" as of a watcher sitting apart from the battle of life and noting down the defeats of the day. His age, it is true, had passed; but even in it he was strangely isolated and alone, while at the same time possessing fewer oddities than any other great man. If his pessimism was as bitter as the salt sea and as black as the hour before dawn, it was mitigated by a melting compassion: the dramatization of a temperament too tender to keep hope amid the turbid ebb and flow of world-misery.

## IN A CHANGED WORLD

If we turn from the pages of Dickens and Thackeray to those of Meredith, Conrad and Hardy, we find ourselves in a different world. The change of which we are conscious is elusive, but radical. The characters of Dickens seem detached from nature, and may be studied as things apart, while those of Conrad and Hardy are embedded in it. Even nature herself is different, having ceased to be a kind mother and become a monster, "red in tooth and claw," her life a scene of struggle, strife, and misery. The sky, once a kindly shelter, is a roofless height; the horizon has no limit; and man seems but a midget living upon a tiny orb where fate has taken the place of God. What this change of outlook meant to the faith of men sixty years ago we can hardly realize: fear, dread, and agony of spirit followed, echoes of which we hear today.

It was all due to the thesis of Darwin, and the extraordinary revolution of thought and faith precipitated by it. Among those who grappled with the new situation in fiction were George Eliot, Watts Dunton, Meredith, Conrad, and Hardy. Dunton alone won victory, because he did not throw Christianity to the winds as a fable, but found in it a clue to the riddle. Eliot, after many wanderings, took refuge in a vague "worship of humanity," while Meredith, saved by the silvery laughter of the Comic Spirit, found in a "higher naturalism" a temple of "the credible God." Conrad saw only a "vast indifference," and Hardy a blind, impersonal, unconscious will or fate, implacable, unappeasable, if not

malicious. The vision was too much for him; clouds filled his sky, and his philosophy became as dismal as Egdon Heath at twilight—a dim, dun-colored world under a sky as gray as a tired face.

## A SYMPHONY OF SADNESS

The famous picture of Egdon Heath in the opening chapter of "The Return of the Native" is like the overture to a great symphony of sadness, or the chorus prelude to a tragedy by Sophocles. The heath-motif becomes a symbol of his vision of life; the bluffs, bushes and heather-bells become almost personal in their witchery and appeal, as the scene shifts from the fresh ferns of spring, to the flowery days of summer, its crimson fired to scarlet by the July sun; and finally the brown autumn touched by the russet tinges of evening—a revelation of what a spot of earth may become to a man when brooded over. Not less various is the human scene, with its shifting colors of humor and tragedy—above all, its loneliness—but the twilight, falling early, ever in the background as a symbol of the dark fate overshadowing and overwhelming human affairs. We have nothing in literature like Egdon Heath, unless it be the wind-swept, grave-dotted moor over which Emily Bronte walked.

By the time we reach "Tess" and "Jude the Obscure," the pessimism which had served as a kind of chorus in the earlier stories has become a set, gray gloom, bitter and defiant. Of all stupid beliefs Hardy holds the idea of the freedom of the will to be the most stupid. Human beings are as corks on a stream of tendency, helpless and therefore hopeless, in the grasp of an awful, non-moral will which sways all things, without rhyme, reason, or end. It strikes down here and uplifts there, without regard to right or merit. Often it seems to be malicious, impish in its clouting of man. The individual is nothing; we are as sun-midges, spawned in sport and snapped up like flies by a voracious world-beast. Man never attains. In the morning of life we dress for a feast, but die of hunger. Hardy held that, morally, men are nobler than the dumb, stupid power whose toys they are. In such a world religion is an idle tale, dream-spun and heartwoven, signifying nothing but the vain, pitiful hope of man.

## THE DARK POWER

The dark power in the grip of which we live has no sense of right or wrong, and knows nothing of justice or mercy. Else why does it permit such cruelty in nature, such injustice among men, such a pall of sorrow upon the earth? It is not man who should seek the forgiveness of God, but God who should seek, though he does not deserve, the forgiveness of man. Or rather, to be exact, there is no God now, but there may be a God, if the blind, heartless, unconscious will wakes to awareness, and the rages of the ages give place to a love that fashions all things fair. Such is the faint, frail hope that flickers now and again, as the poet listens to the evening hymn of the thrush, or when he is under the spell of the Pities in the great choruses of "The

Dynasts," where we see the world writhing in the agonies of the Napoleonic wars, while the spirits of Irony and Pity answer each other, antiphonally, above the battle.

Why such a dismal symphony of despair in a world where there is truth to seek, love to hallow, and beauty passes with the sun on her wings? The fate of the Greeks transcended man, but it was orderly and noble, but in Hardy it is ignoble; man is noble and pathetic, but the universe is mean—not only capricious but petty in its meanness. Many explanations of this attitude have been offered, one being that Hardy accepted the thesis of Darwin and the wooden philosophy of Spencer as a kind of revelation, as others of his day did, but that he alone dared to think, or rather feel, its implications through to the abysses of horror beneath. Some of us hold it truer to say that a passing phase of thought seized upon his vivid, sensitive, artistic mind, discoloring it, until the scattered shadows of life were gathered into one vast cloud that shut out the sunlight. It was temperament, as it was in Mark Twain, in whose autobiography one finds page after page of the same blue-black horror.

Of course, as a reading of life such a mood is as one-sided as it would be to collect all the sunlight and shut out the shadows, as the manner of some is. As philosophies, both are alike futile, if not foolish. Gentle, pure-hearted, all-pitiful, Hardy is nobler by far than the universe as described by his art. Whence came the rich stream of pity that flowed through his heart, making all his books, as he was proud to tell us, protests not only against "man's inhumanity to man," to woman, and to animals, but equally against our cruelty to the little wild things who live in terror of us? Surely there must be a great pity somewhere in the universe, else the heart of Hardy himself would not have been an alabaster box of precious ointment, with which he sought to heal the old hurt and heartache of man. When one thinks of this fact, one seems to see a familiar Figure walking beside the poet across the dreary waste of Egdon Heath in the gloaming of the day!

#### CALVARY

For, to say no more, it was out of the dark depths, into which Hardy looked with eyes made keen by the hardness and pain of life, that the face of Jesus arose and shone, revealing a tenderness behind the terror and a mercy in its mystery. What must the heart of the universe be out of which was born that shining Figure of heroic moral loveliness? There is no rose-water view of life in Christianity; its heart is a cross, where the wound of God is brought close to the woe of man. Christianity is too near to life to be evasive, or neat, or elegant. It faces the bitter, old and haggard reality, faces the worst and finds the best. If it did not see all that pessimism sees, its faith would be futile and its hope a mirage. The religion of Jesus is realistic enough to walk the dim wastes of Egdon Heath and sing with the Pities:

And these pale panting multitudes  
Seen surging here, their moils, their moods,  
All shall fulfill their joy in Thee,  
In Thee abide eternally!  
Exultant adoration give  
The Alone through Whom all living live,  
The Alone, in Whom all dying die,  
Whose means the End shall justify!

How, then, shall we treat books pitched in such a minor key? As the mother of Mark Twain treated her son, discount them ninety per cent, and take the rest as the dregs in the cup of life as each must drink it. Or, strain out the black bitterness, as we have done with Dean Swift, and treasure their wonderful art, their pictures of human life, their wealth of insight. Or, again, if we have strong hearts, take them as they are, and for once face life at its brilliant worst, that we may the better value it at its best. It is conceivable that the influence of Hardy is needed to counteract the glib and facile optimism which sees no scars and hears no sob.

## A Soldier Speaks on War

By Sir William Robertson

CONDITIONS within the empire are such as to make imperial defense a very expensive business for this country, and we are now spending on the fighting services, as upon other public services, more than the country can afford to pay. The annual amount is some 116 millions of pounds, or about 40 millions more than before the war. That hardly seems right, seeing that Germany has now practically no fleet, that her army is restricted by treaty to 100,000 men, and that there are several other new factors in the general situation which, if matters are rightly handled by our statesmen, ought to permit of our defense arrangements being constructed on a much more modest scale.

For instance, wars have often owed their origin to despotic monarchical government and the maintenance of a great national army. Such combinations are now rare, the last war having terminated the careers of the three emperors who were mainly responsible for starting it, and other monarchs have, fortunately, disappeared with them. No longer can nations be ordered into war, perhaps for dynastic or personal reasons, by swollen-headed monarchs claiming to be almost the equal of the Almighty. It is in most cases the nations themselves who now decide whether peace shall or shall not be broken. That is a great change for the better.

#### PREPARE FOR WAR—AND GET IT

Again, we no longer agree, without qualification, that the best way of preventing war is to prepare for it. Instead of preventing war, we know that preparations are apt to precipitate it. Never in history were preparations so complete or so widespread as during the fifty or sixty years previous to 1914, and yet never were wars so frequent as in that period. France fought Italy. Germany fought, in turn, Denmark, Austria and France. There were the Russo-Turkish and Russo-Japanese wars, and many wars in the Balkans, the Spanish-American war, wars in China, and our own wars in Afghanistan, Abyssinia, Egypt and South Africa.

Finally, the colossal cost of modern war in lives and wealth must, one would think, also act as a deterrent. The killed and maimed in the last war were counted by millions, and the amount of wealth destroyed was no less staggering. For instance, the cost of our artillery bombardments previ-

Portions of a speech delivered in England at a meeting to consider the defense of the British empire.



ous to the launching of the infantry attacks amounted in the case of the battle of Arras to £13,000,000, of Messines to £17,500,000, and of the third battle of Ypres to £22,000,000, or a total of over £52,000,000 in these three operations alone. The weight of gun ammunition fired at Messines amounted to 85,000 tons, and in the first nine weeks of the battle of Ypres to 480,000 tons!

War has become, in short, a wholly detestable thing; is almost, if not quite, as disastrous to victor as to vanquished; and, consequently, many people condemn it as a failure, hate the very word war, and demand all-round measures of disarmament. Other people declare, however, that, human nature being what it is, war will always be with us, and for it we must always be prepared. Upon which view are we to act?

My own opinion is, as already indicated, that questions

regarding the reduction of armaments require, in our own case, to be treated with the utmost caution. At the same time, and let human nature be as wicked, ambitious and unstable as it may, I suggest that every man and woman should energetically support all efforts made for devising some more sensible and humane way of composing international differences than the destructive and futile methods upon which reliance has hitherto been unsuccessfully placed.

This suggestion may be thought a tame and uninspiring termination to an address on imperial defense. But it happens to represent the only conclusion I can reach after a military career covering, on Sunday next, a period of exactly fifty years—a period during which I was for some twenty years closely connected with the highest councils of state in which, in some form or other, international questions of armaments and war were daily under consideration.

## Right or Wrong, My Citizen!

By George W. Hollister

**"MY COUNTRY**, may it always be right, but my country right or wrong," embodies a type of patriotism which considers obedience to country the highest law of society, and would ostracize any individual who cannot conscientiously cooperate in any policy or action taken by his country. This type of patriotism is being challenged today by an increasing number of thoughtful men. They believe obedience to country is not the highest law of life. They believe that the highest duty of any individual or group of individuals is to seek to understand the purpose of God and to obey the laws designed to accomplish it. Stated in biblical terms, they believe the highest duty of man is to "seek first his kingdom and his righteousness."

Those with this point of view believe that obedience to the will of God is a higher duty than obedience to the state. They would not admit for a moment that they are less patriotic than citizens whose views differ from theirs. They believe that, in yielding first obedience to the will of God, they themselves will be better prepared to fulfill the duties of citizenship, and that their personal value to or contribution to the state will be greater as a result than it could be in any other way.

The conflict between these two views of patriotism is steadily becoming sharper. The last decade has forced the issue to the front among those moral problems most urgently demanding consideration.

There is, however, another problem closely related to this, which demands equal attention. It centers around the question, what is the duty of a nation towards its citizens? The answer may be stated in various ways, but usually it includes the statement that part of the duty of a nation is to provide adequate protection for the life and property of its citizens, making it possible for them to follow their normal pursuits in peace and happiness. In modern times, powerful nations have interpreted their duties to include protection of the life and property of their nationals, not only within the bounds of the nation itself, but wherever the individual cares to go

or wherever he cares to invest his money or accumulate his property. As the result of such an interpretation, United States gunboats patrol Chinese waters and marines land on Chinese soil to protect American citizens and their property. It is due to this conception of national paternalism that, when American citizens or their investments are imperiled in Central or South American republics, the United States government considers it the duty of the whole nation to protect them even to the extent of using the military and naval forces of the nation and sacrificing the lives of its marines.

### VITAL TO WORLD PEACE

Does the duty of a nation really extend that far? Is such a duty inherent in the relations existing between a nation and its citizens? Why should a citizen expect protection for himself and his property even to the extent of the use of the armed forces of the United States, when he is living and working within the borders of another sovereign state? Why should a nation consider it its duty to afford such protection?

Herein we have questions vital to world peace. Answered in one way, they are perpetual sources of international friction and complications, as a casual survey of world history easily proves. Given a different answer, the problems of international relationships and of world peace become much simpler.

What would be the effect on world history for the next century if the two following propositions could gain the assent of civilization and become not only incorporated in international law, but also in international practice and in the thinking of all men?

The first proposition relates to business and commerce:

"No person has a right to the help of armed forces of his nation to make it possible for him to live in, or do business in, or protect his investments in, a foreign land. If he can not live or do business or safely invest his money in a foreign land without such protection by the armed forces of his

own nation, let him return to his own land or go where he finds conditions more satisfactory."

The second proposition relates to the propagation of religion:

"No person has a right to the help of the armed forces of his nation to make it possible, or easier, or safer for him to propagate his religion in a foreign land. If he cannot propagate his religion under conditions existing in such a foreign land, without danger to himself or his possessions, let him either 'bear his cross,' or remain at home, or go where conditions are more satisfactory."

#### INTERNATIONAL RABIES

These propositions would not prove a panacea for all the world's ills, because it has so many of them. But it would be rather an effective Pasteur treatment for international rabies.

If these two propositions could be recognized by all nations and all faiths, the problem of extraterritoriality would vanish; the problem of American investments in Mexico and Central and South American republics would cease constantly to fester; the problem of Philippine independence would be simplified; Japan would not need to build a new empire on the mainland of Asia to protect her surplus population; Italy and France would have no further excuse for imperialistic policies in North Africa; imperialistic policies which have ruled Great Britain for centuries would prove a mirage.

How great have been the sins against humanity and civilization perpetrated for the sake of the protection of citizens and investments not in the bounds of the nation furnishing the protection! The finding and protecting of homes for surplus populations, and the protection of trade and investments, have blotted the pages of history for centuries with strife and bloodshed and international bitterness.

And from the time of the expansion of Christianity in Europe until Chinese extraterritoriality brought the latest foreign military expeditions to China, the message of Christianity has often been largely nullified by the reliance its emissaries have placed on armed force to make easier and safer their missionary work. For centuries Christians have been casting stones at Mohammedanism on account of the Mohammedan use of the sword, wholly unaware of their own reliance upon armed force as an instrument for making their own missionary work easier and safer.

If, for the sake of argument, it is admitted that a citizen has the right to expect such protection and that his nation should offer it, two other questions arise. If a citizen living in a foreign land does not wish to avail himself of the military protection of his nation, should not the individual have the right to refuse such assistance without thereby forfeiting his citizenship, or without involving his nation in international embarrassment on his behalf? Or if the citizen is following a course of action which he believes is wisest and is necessary for him, but which his nation believes is unwise and detrimental to the whole group, and after being warned the citizen persists in the action, should the nation be allowed to say, "Right or wrong, you are my citizen. I think you are acting in an unwise and detrimental manner. Even though you will not listen to my advice and your action may

make it necessary for the whole nation to go to war on your behalf, yet because you are my citizen, I still admit my responsibility for your safety and my protection shall follow you to the bitter end"?

#### FORCED PROTECTION

Such an attitude on the part of the United States is no figment of the imagination. The past two or three years in China have brought forth repeated instances of it. There have been groups of those who desired to withdraw themselves from the protection of the unequal treaties and have been rebuked by the state department for their effort. They were told, in effect, that as American citizens they had to take such protection as the state department saw fit to give them, whether they wanted it or not.

In the recent evacuation of missionaries from China, there were instances of this kind. I know of a missionary who has lived in China many years. She had no fear for herself and felt it her duty to be at her station doing her regular work. She had no desire for any protection other than that the Chinese themselves would give her. If that was not sufficient she was willing to suffer the consequences and did not want those consequences to be the source of any international complications. Before returning to her place of work, after a short absence, she consulted the American consul. He said:

"Remember, Mrs. ———, you are an American citizen. If you go back and any danger threatens you, it will be the duty of the United States to protect you even if it is necessary to send American soldiers from ——— to ——— to get you." The journey indicated was a two-day journey by land.

The missionary returned to her station because she trusted the Chinese and believed there would be no necessity for the consul fulfilling his threat. But for a long time she was greatly troubled at the thought of what might happen if any untoward incident centered about her, and the consul insisted on sending troops for her defence.

#### A CLEAR ISSUE

Here the issue was clear. The consul thought the missionary was wrong in returning. The state department agreed with him. Yet there was no thought but that in any course of action she was entitled to continued protection and that such protection would be given even if it involved the whole United States in serious international complications, and even if the missionary herself did not want it. "Right or wrong, my citizen!" is one of the underlying principles of American policy in the orient.

Naturally the state department would not follow this policy unless it met with the approval of a large group in the nation. In the United States many citizens and many newspapers take such a policy for granted. Recently, in one of the most important publications of one of the leading denominations in America, an editorial entitled "Missionaries and Gun Boats," included the following paragraph:

There is more to this than Christian idealism. The death of a missionary is related to national policy. It is a matter of diplomatic concern. The individual and the organization related to him may repudiate any such relation but the fact re-

mains that if a citizen of one country goes into another and exposes himself to danger, he involves his nation, unless he formally repudiates his citizenship. A nation must protect its own nationals. If this is the price of our sending missionaries to China, we must be willing to acknowledge it or keep the missionary at home.

This attitude is one of the main causes for the recent evacuation of such a large group of missionaries in China from their stations. "Why they evacuated" has been explained in numerous printed statements. A number of causes were involved, but among these two are related to the question at issue. One reason was the question of loyalty of citizens of the United States to their government. There were many missionaries who did not want to leave their posts, who did not feel conditions in their territory necessitated evacuation, and yet who, because they were advised or ordered by the consuls, felt it their duty as loyal citizens to comply or obey. A second cause was the desire of missionaries to help both China and the United States by avoiding international complications. There was a large group who feared if they remained and should happen by any circumstance to receive personal injury, they might either become the cause of serious international complications or accentuate complications already existing. The problems of those who evacuated were not easy to face. There is much to be said for their decision. On the other hand, the problems of the group who stayed were just as difficult to face. They, too, desired to be loyal citizens and to save both China and the United States from complications arising on their behalf.

#### DUTY OF THE NATION

Both groups are the victims of a commonly prevalent but unreasonable conception of the duty of a nation towards its citizens. Even if, for the sake of argument, we admit a citizen living in a foreign land is entitled to the protection of the armed forces of his nation if he desires it, why should a government force its protection on such a citizen when he does not want it? If a citizen of the United States wishes or feels compelled to follow a course of action that the United States government considers unwise or unsafe, why should it not be possible for him voluntarily to renounce the protection of his government for the time being and thereby free the government from responsibility for him during those conditions? Why does the government of the United States feel compelled to protect the citizens even at times and under conditions when they do not desire such protection? Is this reasonable?

Just as there is a fundamental fallacy in the doctrine, "My country, may she always be right, but my country right or wrong!" so there is also a fundamental fallacy in the doctrine, "My citizen, may he always be right, but, right or wrong, my citizen is entitled to and must receive my full protection!"

At present the missionary work in China is seriously hampered and crippled by the adherence of the state department to such a fallacious doctrine. But doctrines and policies can be changed if there is sufficient demand. If the mission boards or the deliberative bodies of the various denominations were to unite in a sufficiently strong protest against present conditions, even the department of state might be led to change its policy.

The following resolutions suggest a possible method of procedure for those interested:

Inasmuch as missionaries who are citizens of the United States of America desire both to retain their citizenship and to cooperate with the United States government; and

Inasmuch as conditions do arise on mission fields where, for the sake of their example or their own conscience, it is necessary for missionaries to remain and face danger; and

Inasmuch as the present policy of the department of state considers it the duty of the United States to protect all its citizens in the time of danger, whether they desire such protection or not, and considers injury to one not desiring such protection as still an affair leading to serious international difficulties;

We petition the department of state to provide that hereafter, when conditions arise leading the department of state to consider it unwise or unsafe for American citizens to remain in a certain territory, those who desire temporarily to renounce the protection of the United States while remaining in that territory may do so without forfeiting their citizenship and without involving the state department or the United States government in case such citizens receive personal injury.

Let no one think that, having passed through the crisis of the past year, conditions are more favorable and that it is unnecessary to face the issues raised during the past year. It is not probable that conditions in China will show marked improvement in the near future. There is no reasonable basis for expecting radical improvement for many years to come. There will be periods of comparative calm followed by periods of turmoil, but it will be long years before chaos gives place to real peace and order. In such conditions the problems foreign nations have faced in China this past year are likely to be repeated many times in the future, especially if the foreign nations learn nothing from the experience of the past few months and still continue to do nothing about extraterritoriality and the unequal treaties.

#### MISSIONARIES AND THEIR NATION

In these conditions, the problems that caused the recent evacuation of missionaries are going to be continually confronted by the missionaries themselves, by the boards that send them, and by the nations whose citizens they are. If some reasonable method is not found for permitting those who come to China to live here and do their work without placing a special burden on the state department, all groups concerned are likely to find the conditions growing more and more intolerable.

Why should it not be feasible for some arrangement to be made whereby United States citizens living in foreign lands can temporarily renounce the claims the state department insists they have to special protection by the armed forces of the United States, and absolve the United States government from any responsibility in case personal injury is received? We missionaries who are citizens of the United States are proud of our citizenship and want to retain it. As missionaries and as men, it sometimes becomes our duty to work in conditions where personal safety cannot always be assured. Yet some of us cannot see why the state department should insist that, no matter what we do, the whole nation will be involved in case our safety is endangered. It ought to be possible for those of us who do not desire such special protection to release the government from any such burden.



# FEBRUARY SURVEY OF BOOKS

## Adventuring in Safe Theological Waters

*Adventure: The Faith of Science and the Science of Faith.* By Burnett H. Streeter, Catherine M. Chilcott, John MacMurray, and A. S. Russell. The Macmillan Company, \$2.00.

NOTHING appeals more strongly to the fancy of our age than the idea of adventure. Aeroplanes, the radio, the daring experiments in physical science, and the astonishing success of certain kinds of commercial enterprise have created a type of expectancy which is inclined to look with apathy on "old stuff." Religion is characteristically undertaking to take advantage of this social attitude by commending faith as an adventure. This instinct, we believe, is right and wholesome. Canon Streeter's latest book will be welcomed as an honest attempt to interpret religion in harmony with the dominant ideals of our age.

The difficulty with an attempt to show that religion is an adventure is that institutional religion in not in the least adventurous. For the most part, Christian theology has sought to reassure timid souls by indicating that a Christian does not need to do any original thinking. All his conclusions are officially furnished to him, their validity being guaranteed by some theory of infallibility or authority. In order to keep in touch with institutional Christianity, a thinker must make sure that his explorations do not lead him outside the "safe" waters of approved ideas.

This prior guarantee of safety need not be externally provided, nor need it be consciously in the mind of the explorer. It would be quite unfair to the spirit of the contributors to this readable volume to suggest that they shrink from daring adventure. They are admirably open-minded and eager to deal frankly with reality. But it is also quite evident that they believe sincerely in the finality of certain theological conceptions. Their adventure keeps within the limits of these conceptions, for the simple reason that they are satisfied that reality is not to be found outside. If the reader does not chance to share their confidence that the word "incarnation" furnishes a final solution to the questions of religion, the adventure in this book will not be very thrilling.

A comparison between the first essay, entitled "The Dynamic of Science," and the fourth, entitled "Finality in Religion," will illustrate the difference between the spirit of science and the spirit of (institutional) religion. Says Dr. Alexander in the first essay:

"The man of science . . . is an adventurer. By seeking, he hopes to find; he knocks and he believes that eventually all doors will open. In his work he summons imagination to the creation of a hypothesis; but unlike the artist he insists that the construction of the imagination must pass the test of experiment before being accepted as valid. *Not even when his imaginative constructions have passed the test does he invest them with the character of finality*" (p. 20. Italics mine).

In science the adventure is never circumscribed. It is never assumed that final discoveries have been made. There is always more to be learned. But when we come to the discussion of religion, a different spirit appears. Canon Streeter says:

"Yet by this method clear principles are set forth, of which we are compelled to say that, if valid at all, they are valid for all time—they are either false or they are final. But if we say this, the finality we speak of is not that of a static achievement, however magnificent. . . . If, then, we use of them the word 'finality,' we mean a finality which consists, not in having arrived at the end of the journey, but in having once and for all discovered the right road" (pp. 172 and 173).

The theologian is evidently struggling to be at the same time both adventurous and dogmatic. His antithesis however ("either false or final") suggests the temper of the fundamentalist in religion (who would use precisely such a phrase with regard to a doctrine of Scripture) rather than the temper of the scientist. The latter would shy off from the suggestion that any science had "once and for all discovered the right road." To close the issue thus would effectually prevent the "adventurer" from ever discovering a better road if one exists. And who is omniscient enough to know whether or not any road thus far discovered is actually the best?

The bulk of the book is devoted to discussing crucial questions of modern life in the spirit of such adventure as is permitted by devotion to the idea of finality. The essay by Canon Streeter, entitled "Moral Adventure," is a timely and wholesome discussion. He points out that fruitful experimentation can be carried on only as the wisdom gained from previous experiments is used. Amateur adventuring in a laboratory would be likely to blow up the laboratory and kill the experimenter without yielding any useful results. The moral codes of society embody, in a way, the results of past experiments; and moral advance will come only by making critical use of what has already been learned. This exposition effectually removes the taboo from moral problems, and enables one to discuss such questions as that of sex with refreshing directness while at the same time preserving the tone of reverence for marriage.

The theological essays, however, suffer, in the reviewer's opinion, from the inhibitions discussed above. The supreme religious question is declared to be whether God exists. This question *can* be put in an entirely scientific spirit so that inquiry is genuinely correlated with the investigations which the sciences are making. Professor Wieman, for example, has thus defined it. But both Canon Streeter and Mr. MacMurray start precisely where medieval scholasticism started. They take their conception of God from the official theology of the church and try to show that this theology furnishes a rational way of interpreting the universe. The scientific spirit would ask, What conception of the Power which organizes the universe seems most compatible with what we may learn about the behavior of the universe? The theologians in this book ask, How can an already accepted theological doctrine,—viz. the conception of the incarnation—be used to interpret reality?

The proposed "adventure" then, turns out to be a dialectic problem of so defining the Christ of the incarnation that he shall give the clue to the character of the kind of God who made the universe what it is. To the reviewer, it seems that this inquiry inevitably runs into metaphysical speculations concerning Christ rather than into a careful examination into the actual character of the historical Jesus. Take the following statement by Mr. MacMurray:

"The claim that Jesus of Nazareth is the incarnation of the divine personality, is in fact, as we have already discovered, a claim that the human personality of Jesus is universal. It implies that all life and all nature can be understood in the light of his personality; that in terms of him the practical problems of the unification of the world's activity can be completely achieved; indeed that the kind of personality Jesus was stands behind the whole unitary process of reality." (p. 207)

Mr. MacMurray candidly admits that this hypothesis must be tested in all the realms with which the special sciences deal in order to establish its truth, although he himself is sure it is "final." Unfortunately he does not enter into the testing himself. There are many persons, genuinely Christian in their devotion, who would seriously question whether such a 'universal-

ized "claim" as the above permits either the real Jesus or the real universe to speak honestly. In order to maintain this kind of "science of faith," it will be necessary to stress even more definitely than was done in Canon Streeter's last book the sharp distinction between science and religion, in order to permit religion to continue to "accept" traditional theological ideas which have not been subjected to the kind of scrutiny which science insists upon. It may be that the incarnation is the key which will unlock the secrets of the universe; but the procedure employed in this book will never enable us really to find out whether it is so or not. Indeed, such far-reaching claims for the Christ of the incarnation may easily create a kind of theological fetish which will distract attention away from that very reality which Canon Streeter and his associates are eager to explore.

GERALD BIRNEY SMITH.

## News About the Newspapers

*Ballyhoo: The Voice of the Press.* By Silas Bent. Boni & Liveright. \$3.00.

OF THE AMERICAN newspaper, its numerous faults and its occasional virtues, Mr. Bent writes as one who has been through the mill and has emerged greatly disillusioned. His book is trenchant and comprehensive. He is a realist, who so far strips the newspaper activity of its romance that possibly he may deter a few inspired youths from enlisting. But "Ballyhoo," with all its vigor, can hardly bring about the reform it suggests. Sharply though Mr. Bent counsels that American journalism "needs to pull itself together; it needs to be its age," he must be aware that this agent of enlightenment is, like literature and the drama, retarded by the fact that all our culture is adolescent. He would like to see the newspapers step out and lead a new renaissance. That would be magnificent, but who would support it?

This book is the best compendium, to date, of the criticisms periodically made of the American press. We find in it charges, and specifications, too, of commercialization, frivolousness, invasion of privacy, lowering of standards to gain "mass circulation," subordination of news to "features," undue emphasis upon "human interest," exaggerated display of sordid crime. This is all very familiar, but not often is the indictment supported by as many citations as Mr. Bent has painstakingly put into his work. He is unusually effective, too, in describing the way some newspapers parade their merits; and he is convincing when he points out that the crusading spirit is not what it was. Those readers who take the press seriously will thank him for the two very interesting chapters headed "Priestliness in the Press" and "Press and State." Others will be grateful for the deft way he has sketched in the historical background of his subject.

The weakness of much criticism of our newspapers lies in generalization. Mr. Bent has almost, but not quite, escaped this pitfall. He is careful to mention exceptions to the general confusion and vulgarity, he thrusts in paragraphs beginning "however," and "on the other hand," but most readers will gather from his pages only an impression that "the press" is standardized, stupid, loud-mouthed, and somewhat dishonest. One cannot escape the feeling that he is enamored of the good old days, and disgusted with the wicked new days. Perhaps he does not mean to say so, but he implies very strongly that the development of "the newspapers" from small, politically conscious, financially weak, and personally edited organs into huge commercial edifices, chain systems, and congeries of great machines, is a bad thing. He does not prove this. It is difficult to prove that things which are simply new, created by present-day conditions and expressive of them, are really bad. Are those con-

ditions themselves bad? Or are they part of a social phase, the effects of which may ultimately be good?

Mr. Bent tells much that is interesting about the tabloids, and gives praise to certain newspaper interests which contrast with what he calls the "standard newspapers,"—meaning, such old standbys as the New York Times, the New York World, the Boston Transcript, the Philadelphia Ledger, and the Chicago Daily News. He does not give the standard newspapers much to be grateful for. He rather sneers at them, indeed, because they are large, prosperous, and, as he thinks, smug in their prosperity. One is not likely to become "resentful and scornful," as he says we do when we are called by our right names. But it does seem too bad that he does not emphasize one rather important asset of the standard newspapers, namely, the fact that their staffs are trained to observe the integrity of news presentation, to eschew gambling on whether events have actually happened, to print such important bulletins as the signing of the 1918 armistice or the arrival of Lindbergh in Paris only after having received official and indubitable information that those things have taken place. Surely the principle governing that kind of news enterprise is as notably in favor of "the newspapers" as their annual profits are to their discredit—if discredit is the word. And it may be noted that, without solid financial foundations, the journals Mr. Bent derides could not handle the news in that way.

Fundamentally, this book is an appeal for greater intelligence, seriousness, and belligerent enterprise in American journalism. As such it is welcome. But if Mr. Bent, instead of grouping facts to support a preconceived viewpoint, had chosen the scientific method of first marshaling his facts, and letting the inevitable conclusion emerge, his "Ballyhoo" would have been quite as interesting and doubtless more just.

HENRY JUSTIN SMITH.

## Bricks Versus Brains

*"Every Man a Brick": The Status of Military Training in American Universities.* By Merritt M. Chambers. Public School Publishing Company, Bloomington, Ill., \$1.50.

IN THE INTRODUCTION this work purports to be a fact finding study, yet three out of its four sections deal with controversial issues and are presentations of opinions either advanced or supported by the author. The first section alone contains impartial, objective material. The reader will find well organized information relative to the historical and legal basis of military training in institutions of higher education. Its development before and since the world war is well stated. Beyond this the discussion shows extreme bias, frequently begs the question, and again evades the main issue. Sound logic more than once is replaced by sophistry. There is gross transgression of fundamental psychological and sociological principles that should underlie curriculum construction. Nowhere is there a careful, comprehensive examination of the content of the material taught in the military curriculum. Only those parts are considered which are under controversy or which substantiate the point of view advanced.

In discussing opposition to military training a fundamental error is committed in charging such opposition chiefly to propaganda, much of which the author thinks is traceable to communistic sources or influences. The argument for the training is based upon the shadow-foundation of the pedagogical—not military—disciplinary or transfer values obtained by the youth who takes it. Because a man to be successful in this training must use his mind, and form specific habits, there are claimed as the result of such study certain major values to justify the inclusion of the work in higher education curricula. It is claimed

that judgment and initiative are developed. Incidental purposes of the training include the development of self-confidence and poise, bearing responsibility, use of logical (scientific) thinking in solving theoretical campaign problems, and testing individual resourcefulness.

This is just the same argument that has been used to keep other subjects in the curriculum. There are no scientific data to show that the argument is not as good in one instance as in another. In using it at all, one transgresses a fundamental principle of all curriculum construction and teaching. No subject can justify its inclusion in any curriculum on its incidental merits. On identically the same grounds one could in all consistency say that a school for thievery developed, incidentally, certain highly meritorious individual human qualities, such as judgment, initiative, self-confidence, etc. Military training as any other subject must stand or fall on its major, not its incidental, educational values.

The writer of this review began reading this volume with eager anticipation of an impersonal, intelligent, even scientific presentation. He laid it down deeply disappointed in finding for the most part only an additional contribution to the same kind of controversial literature that already litters the storm-swept field.

R. A. KENT.

## An Ex-Jesuit on Jesuitism

*The Jesuit Enigma*, by E. Boyd Barrett. Boni & Liveright, \$4.00.

WHO, I WONDER, has an undisputed right to write a book about the Jesuits? If a Jesuit writes, non-Catholics will say that he writes with a favorable bias, that he is certain to be influenced by the anticipated effect of the judgment of his superiors upon his own standing in the order, and that, since he can publish nothing without the approval of the higher powers, a Jesuit book about the Jesuits tells only what they would like to have the public believe. If an ex-Jesuit writes, Catholic criticism asserts that he is prejudiced, that he is trying to justify his own uncongeniality with the saintly and scholarly atmosphere of Jesuitry, and more than hints that he is a bad egg. If one writes who never was a Jesuit, or even a Catholic, he is accused of both hostility and ignorance, for how could one know the inner workings of the order except from the inside, and how could one criticize such a godly group unless one hated it?

Among all of these classes of witnesses, each of which will be rejected by some, the most reliable, I should think, would be an ex-Jesuit who is still a Catholic. That is the status of Dr. Boyd Barrett. A psychologist of repute even outside of the order, after being a Jesuit for twenty years he secured his dismissal from the order, but he remains a Catholic in faith and allegiance and a priest, and his chief grievance is that, through the influence of Jesuits, he cannot secure an assignment for the exercise of the priestly office. To say that he writes without animus or bias would be to ascribe to him a more than human capacity for detachment. There is an occasional innuendo—as in the reference to the “providential deaths” of Paul IV, of Sixtus V and Innocent XI, with an implied acceptance of the rumor that in these cases providence received some timely assistance in the removal of these anti-Jesuit popes—and an occasional unfavorable conclusion without adequate supporting evidence, as in the argument from the existence of a rule against reporting to headquarters matter that had been revealed in confession to the conclusion that there must have been abuses of that sort. But in general, the treatment is marvelously free from animosity and unfairness, and its main conclusions are supported by a mass of detailed and specific evi-

dence which can scarcely be explained away even by the utmost ingenuity.

This is not a sensationally anti-Jesuit book. It makes no startling revelations of depravity or immorality. It gives no support to the crude notion that the Jesuits are either fiends, criminals, or traitors. The picture is that of a company of rather commonplace minds, rendered more commonplace by the system of repressive discipline to which they have been subjected, living under a system of espionage which reduces most of them to a condition of abject servility in both conduct and thought except in so far as they find surreptitious ways of escape, professing a scholarship and a superior sanctity which they do not have. The Jesuit is neither so loyal, nor so treacherous, nor so interesting as he is supposed to be. The dominant note is repression. “Few Jesuits can live up to the severity of the rule, but all who want to live at peace with their superiors must pretend to do so. Hence the cardinal vice of the Jesuit is pretense and make-believe. . . . The wise and prudent Jesuit lets go of repression gradually. The imprudent one throws it suddenly and completely to the winds and reacts in a fury of disgust. But of course he gets into trouble before long, and penalties and reprimands are showered upon him.”

An estimate of the character and quality of any organization involves two considerations. The first is what it does to the world outside of itself. The second is what it does to the people who are within it. The first of these groups of facts was treated with considerable detail in the brief by which Clement XIV in 1773 “suppressed and abrogated for ever” the Jesuit order. After (in his own words) “making every kind of inquiry so that he might fully and thoroughly know and understand everything pertaining to the origin, growth and present state of the Jesuit order,” the pope declared that “the order can no longer produce the fruit for which it was instituted;” that “the society from its earliest days saw spring up within it various germs of discord and jealousies, which tore its members asunder, led them to rise against other religious orders, and against the secular clergy, the academies, universities, colleges, public schools, nay, even against the monarchs who had welcomed them into their states;” and that “so long as this order exists it is impossible for the church to enjoy free and solid peace.” He tells how “it was everywhere reproached with too much avidity and eagerness for earthly goods,” and recounts that more than a dozen of his predecessors had “vainly endeavored to restore to the church the desired tranquility by means of various enactments, either relating to secular affairs with which the society ought not to concern itself, or relating to grave dissensions and quarrels harshly provoked by its members, not without the risk of loss of souls and to the great scandal of the nations, against the bishops, the religious orders, and about places consecrated to piety, and also with communities of every kind in Europe, Asia and America. Then too there was the use and interpretation of maxims which the Holy See deemed to be scandalous and evidently harmful to morality.” Kindly note that these are the words of a pope, not of some member of the A.P.A. or a Grand Goblin of the K.K.K.

The effect of the Society of Jesus upon the characters of its own members is obviously less susceptible to proof by historical evidence. It is largely a matter of personal acquaintance and judgment, and the personal equation of the critic must enter in to a considerable extent. Barrett’s judgment is that the effect of the Jesuit regime is generally bad for those who are subjected to it. The “Spiritual Exercises” produce mechanical devotion. Excessively rigid control produces standardized thinking, or no thinking at all. The rule of the order says: “Let no professor introduce a new question or voice any opinion of any



moment which is not espoused by an approved author, even though it involve no danger to faith and piety, unless he first of all consult his superiors about the matter." The impossibility of advancement without complete subservience and the extreme difficulty of getting out of the order creditably produce either actual servility or a hypocritical pretense of it. Whether or not the order explicitly teaches that the end justifies the means—and Barrett says that it does not—its principle of "probabalism" and its practice of equivocation lead to a similar result. An example of official equivocation: Barrett became a Jesuit novice when he was under age and a ward of the lord chancellor of Ireland, whose permission had not been asked before his entry because he knew it would be refused. But the chancellor learned about it and sent for him. "When the provincial heard this he sent for me and said: 'Now you are to obey the summons of the lord chancellor, and if he asks you are you still in the society, you are to say that you are not, as you have been dismissed. But if he does not ask you any such question, remember that you are still in the society, for I am not dismissing you save only in the eventuality I have mentioned.'" Rather clever, that. But the effect of such teaching and example upon one who accepts them with docility may easily be estimated.

How can a society continue to exist in spite of these defects? By virtue, says Barrett, of the large body of opposition within the order itself. Thousands would get out if they could; but, being unable to do that, they make the best of it since there are enough of them to keep each other company. "I have known great numbers in the society who heartily hated the ways of the order and the mentality of the order, and yet they somehow found that they could live on in it, on account of the existence of this very large class of under-dogs. . . . The more odious things that belong to the 'Mind of the Order' are not usually to be found in the mentality of the rank and file. For the most part they are in active revolt against Jesuitism. . . . The funds of the society are of course all vested in the names of the tried and true rulers, but it is the members of the rank and file who are best known and most liked by the Catholic public."

This book must make bitter reading for those Catholics who feel themselves bound to defend everything that goes on in their church, and the Catholic reviews which I have seen of it do not seem to make much headway in answering the charges which it makes against the Jesuit order as an incubus upon the church. But it is no more an anti-Catholic document than is the brief of Pope Clement XIV, of August 16, 1773, "Dominus ac Redemptor," q. v.

WINFRED ERNEST GARRISON.

## Religious Drama

*Bible Dramatics.* By James Watt Raine. The Century Company, \$2.00.

THE STANDARDS in religious dramatics are rising. Most of the religious dramas now in print are little better than trash. They have been written either for propaganda purposes or out of a desire to make Bible stories more real. But they have lacked the essential elements of drama—character, emotion, and plot—and they have failed to produce a religious effect upon the audience. This was what might have been expected in a field where no standards had been established. Now comes Professor Raine with his book, "Bible Dramatics," designed primarily *not* for juveniles, but "for the grown-up young people of a progressive Christian community." In eleven chapters he discusses the whole process of dramatizing, from the selection of the story to the development of plot, character, and emotion, and gives practical suggestions

and diagrams to illuminate the mysteries of stage lighting and costuming. He devotes more than half of his book to various Bible dramas which he has worked out, and he uses them as illustrations of his brief and pointed discussions. He sets high standards, and provides clear and adequate guidance for those who wish to produce Bible dramas acted by young people (not children) and adults.

The question that remains in the mind of this reviewer, however, is this: What proportion of religious dramas presented by young adult groups should be biblical, and what proportion should be drawn from our own present-day life and struggle? Increasingly he is impressed with the fact that we need more of the latter type. It would be difficult to name ten good modern plays which hold up the dramatic mirror to the spiritual conflicts of mankind today, and which can be produced by amateurs in a church. This is our next great need. It is as futile for religious drama to confine itself to Bible stories as it is for religion to confine itself to information about the Bible. Religion must make clear the spiritual realities amid the forces that play upon our lives today. Similarly, Bible drama must flower in modern drama that discovers and sheds light upon our emotional struggles in the twentieth century—or it is of little use. It is to be hoped, therefore, that Professor Raine will now turn his experience and insight toward the problem of how to create and produce such plays.

FRED EASTMAN.

## What Is Church "Adaptation"?

*The Church in the Changing City,* by H. Paul Douglass. Doubleday, Doran & Company, \$4.00.

THE QUESTION as to what constitutes adaptation of the church to the city has been a subject of lively debate among ecclesiastical strategists for the last four or five years. H. Paul Douglass in his "1000 City Churches," published last year, undertook to classify the adaptation of churches by reference to a scale which he devised on the basis of the number and range of the activities in which a church engaged. The theoretical basis of the scale was a belief that the city church is essentially a rural institution which, under pressure of urban needs, has adapted itself by developing various forms of activity; and that the degree of adaptation of the church to the city can be determined by the number and range of these activities. The number of activities was determined simply by counting; the range by taking cognizance of the extent to which the church engaged in infrequent kinds of activity. Dr. Douglass has now published another of his notable series of studies of the city church under the title "The Church in the Changing City," with the significant sub-title, "Case Studies Illustrating Adaptation." In this book the author says little about the technical method of classification developed in the previous volume already referred to; but he does mention it (p. 178, footnote), and it is clearly in his mind all through the study of these churches. Indeed he states that "the case studies were chosen with reference to and are consequently arranged for presentation in a significant sequence; and this arrangement inevitably implies a hypothesis as to the relation between environmental pressure and institutional development in the group of churches concerned." (p. xv).

The first case presented is that of a church which has a rather conventional program for a great city church and of which, consequently, it is said that it "has not been found to present a marked case of urban adaptation in the sense that it shows many radical departures in principle from the average behavior of the church." (p. 62) The cases then run on in an ascending scale until the final case which "is obviously more

than a church. Much of its time, and most of its energies and money, is devoted to things the average church does not do at all, and that even go far beyond the programs of most of the highly developed churches studied." (p. 440) Indeed, its program is so broad that the name "church" ceases adequately to describe it and a secondary name "Institute" has been added.

The book raises once more in the mind of the reader the question as to whether the adaptation of the church to the city can be measured in any, such way as Dr. Douglass has proposed. Indeed, these careful studies of sixteen outstanding city churches will provide much material for an argument that the adaptation of churches must be measured with reference to their particular environments rather than to the city as a whole; with reference to the functions which they recognize to be properly theirs rather than to all sorts of service activities; and with reference to the actual effects of their ministry in the lives of their adherents and in their several communities rather than merely to the number and range of the activities in which they engage. A good deal of profitable discussion might move about these topics. A church needs clearly to recognize its main function before it can intelligently organize its activities; it requires to understand the needs of the community to which it ministers before it can project an adequate program. It is mere waste of time and strength to set up activities which have no reference to the function of the church and the needs of the community. And if inefficiently carried on, these activities may be positively harmful instead of helpful. One church, for example, bears in all its advertising the statement, "One block from the Y. M. C. A." This would seem to imply that this church is aware not only of the physical nearness of the Y. M. C. A., but also that the Y. M. C. A. is performing certain services. Ought the church to duplicate the services which this organization offers in order to be properly adapted to the city; or is it better adapted when it leaves to the Y. M. C. A. its forms of service and works toward objectives which are properly its own?

In fairness, however, it ought to be said that this volume makes a rather painstaking effort to avoid passing moral judgments on the programs projected by the churches studied. "After thorough consideration and formal conference it was decided not to attempt evaluations of results by consensus of judgment nor to attempt to devise objective criteria; but, instead, to allow each church to be judged in the light of its acknowledged objectives." (p. vi) When one takes this position it becomes evident that the scale devised in "1000 City Churches" is not adequate to the task of measuring the urban adaptation of churches. Different churches, located in different kinds of neighborhoods, ministering to different kinds of people, inevitably develop widely varying types of programs. And it seems clear that they very properly do so. The efforts at adjustment, consciously and unconsciously entered upon, are exceedingly interesting and instructive. Practically all of the churches studied "are standing where many churches have fallen or are all but prostrate." (p. ix) One church simply breaks away from a neighborhood which is rapidly deteriorating and follows its people to their new place of residence. Another, located in the heart of the down town section of a great city, recognizes its strategic location for a representative city wide ministry; it appeals to the "down town minded" element of the population; it somewhat dramatically represents religion at the center of the city's complex life; and it becomes "one of the responsible centers of earnest and large minded advocacy and interpretation of civic and social problems that must underlie all concrete efforts for the solution of those problems." (p. 175) Another church carries on its former program, but adds to it "distinct though generally limited ministries designed expressly

to meet the needs of the dominant population now living in the vicinity." (p. xix) Another church forms a sort of alliance with a special organized group; it becomes a city wide center for "advocating, facilitating and fostering the objectives and self expression of organized labor groups." (p. xxi) In another case a group of six churches are brought together under a single expert administrator to form a city parish in an attempt "first, to conserve these endangered churches institutionally; and, second, to make them more serviceable in spite of their adversities." (p. 373)

Most of the churches studied were located in neighborhoods which once provided a strongly supporting constituency, but which since have been subjected to acute deterioration. In one case, however, a church deliberately chose from the beginning to identify itself with a hard situation and from the beginning adopted a broad program of seven-day-a-week Christianity. It "maintains a church of over 1000 members which it regards as its moral and motivating center," but it becomes more than a church. It adopts the additional name "Institute," and "the Institute is essentially a group of social agencies for specific purposes, performing technical functions or providing constructive activities for small groups, the whole being unified by administration." (p. 440) Altogether sixteen big city churches are carefully studied and the variety of adaptations to the changing city which these churches develop is at once instructive and suggestive. The volume will help enormously toward an understanding of the problems faced by city churches and toward an interpretation of the function of the church as it confronts the exceedingly intricate, complex and swiftly evolving life of the city. It fully answers the repeated request of city pastors and church executives to which this volume is a reply: "Show us what the other man is doing in cases possibly analogous to ours and let us draw our own conclusions." One gets an accurate picture of a wide variety of effective adaptations. But it does, further, inevitably deepen the conviction in the mind of the thoughtful reader that individual churches, however brave and adventurous, can never solve the problem of adequate religious ministry to the city if left to work in individualistic, atomistic fashion. Team work within the denomination, and between the various religious bodies, directed by the best brains available, is essential to this task.

CHARLES T. HOLMAN.

## Anglo-Catholic Attitudes

*The Christian Sacraments.* By Oliver Chase Quick, Canon of Carlisle. Harper & Brothers, \$3.00.

THE QUALIFICATIONS of Canon Quick to write a book on this subject are undeniable. The present volume reveals the same ample scholarship, philosophical grasp, religious insight, and evident sincerity of purpose which characterized his notable "Essays in Orthodoxy," published a few years ago. His point of view is that of Anglo-Catholicism. Canon Quick is convinced that "Christ's will for his church was and is that it should be organically one in faith and order down the ages" (p. 140), and he argues that this "organic oneness" involves the universal recognition of the historic episcopacy and the primacy of the bishop of Rome. He regrets the attitude of Rome toward proposals for reunion emanating from the Church of England, and he sees it as one of the tasks of Anglo-Catholics to "over-persuade" Catholic theologians "by showing that there is no reason to question the validity of Anglican sacraments, or the sufficiency of Anglican confessions of faith" (pp. 137-8). Yet while Rome is wrong in its attitude toward Anglicanism, Anglicanism, according to Canon Quick's

contentions, is quite justified in its attitude toward the free churches!

But the canon is too skilled a controversialist to try to settle his case on historical grounds alone. He does, indeed, appeal to history, but he places the weight of his argument on philosophical and practical grounds. He frankly champions the sacramentarian theory of Christianity, not because non-sacramentarian Christianity has no great spiritual conquests to its credit—for he freely admits that it has—but because, in addition to what he believes is the will and purpose of Christ, sacramentarian Christianity is rooted in a sound philosophy. The elucidation of this philosophy in the opening chapters is easily the best thing in the book. The thought centers in the facts of instrumentality and signification. For Canon Quick, everything is at once an instrument and a sign. Sometimes the one feature is more apparent than the other, but to some extent both are present everywhere. But instrumentality and signification are what make a sacrament. Therefore everything is more or less sacramental. In Christ, conceived as in himself a divine incarnation and in his death an atonement for sin, we have not only an extension of the sacramental principle, but, since in the person and work of Christ God is more truly active than he is anywhere else, the real source and reason of the sacramental principle wherever expressed.

Many could agree in the main with this philosophy without feeling that the conclusions drawn from it by Canon Quick are necessary and convincing. Because the whole of life, being at once instrumental and signifying, is sacramental, and because Jesus Christ is himself the supreme sacrament in this sense, does it follow that the church itself can be truly sacramental only as it is organically one, and that this organic oneness can be achieved only through the historic episcopacy (that broken reed!), and that the sacraments are valid only as they are administered by one who in the very act is the authorized representative of this episcopally validated church, and that bread and wine, consecrated for sacramental use by such a representative, thereupon take on a metaphysical nature which they would not otherwise possess? Yet these are among the conclusions which are drawn from the philosophy in question.

Not that the canon is not a generous opponent. In fact, his generosity greatly weakens his own position. He allows, for example, that the orders and sacraments of free churches are "efficacious" but denies their "validity" because the ministry is not properly "authorized." One asks what other proper purpose an order or a sacrament can have except to be "efficacious," and if the efficacy be there, common sense would regard the case as settled. Similarly it is allowed that all schism must be within the church. It is deduced from this that there is a certain limitation on all orders—Anglican and Roman as well as non-episcopal. Yet in the case of reunion, while the reunion would automatically give complete authorization to all existing episcopal ordinations, it would not affect non-episcopal ordinations; these would still be invalid. In other words, A and B, being both defective, agree to combine as C. The defects of A are thereupon removed, and it becomes an integral element of C. B, however, retains its defects, and must completely lose its identity in A before its defects are removed and before it can become an integral element of C! We can imagine B entering an objection.

But the real touchstone of any book on this subject will be the theory of the eucharist. Here Canon Quick, despite his cautious language, comes so near to Rome that most people would fail to detect any difference. "The eucharist is truly a sacrifice. For it is the perpetual externalization in human ritual of the self-offering of Christ" (p. 198). With "certain reservations" he would "eagerly welcome the main principle of the traditional doctrine of Catholicism, that in the eucharist Christ's

people are enabled to offer Christ himself as their sacrifice" (p. 199). Again: "At every point of the eucharistic action the whole Christ is present in [the bread and wine] through which he acts" (p. 224). The presence of Christ "is to be truly identified with the localized bread and wine, in so far as these constitute the matter wherein through the eucharistic action Christ externalizes his offering of himself to the Father" (pp. 225-6). The nervousness of many Englishmen over the proposed prayer book changes would seem to be not without reason.

The sacramentarian will revel in Canon Quick's arguments. The non-sacramentarian will insist that the arguments beg the question. And especially will he marvel that men should be able to link up all this sophistry with the Jesus of the gospels. He will think of the scholastic *cymini sectores* who aroused Bacon's scorn.

EDWIN LEWIS.

## For Preachers and Teachers

*Christian Social Reformers of the Nineteenth Century.* Edited by Hugh Martin. Doubleday, Doran & Company, \$2.00.

*Purpose in Teaching Religion.* By George Walter Fiske, Abington Press, \$1.75.

*The Kingdom of Love.* By Banche Carrier. Doubleday, Doran & Company, \$2.00.

*The Public Worship of God.* By J. R. P. Sclater. Doubleday, Doran & Company, \$2.00.

IT IS ALWAYS interesting to study a Christian conscience which has been so sensitized that it is aware of social evil. Under the editorship of Mr. Hugh Martin such well known writers as H. G. Wood, Bishop Temple, A. J. Carlyle and A. Fenner Brockway have given us a series of biographies of nineteenth century social reformers. The list includes John Howard, whose conscience burned on the cruelty of English prisons; the Earl of Shaftesbury, who hated trade unions but initiated a mass of legislation in the interest of workers in industry; William Wilberforce of abolition fame; Charles Dickens, whose inclusion in a list of "Christian" social reformers is rather novel but certainly not unjustified; Florence Nightingale, the founder of the modern hospital; John Malcolm Ludlow, a partner of Maurice and Kingsley in the Christian socialist movement; William Morris, who was an artist, a Christian and a socialist, a combination somewhat rare; George Cadbury, the Quaker industrialist and reformer; and Henry Scott Holland, the founder of the Christian social union. There is inspiration in these biographical studies and also much enlightenment on the psychology of Christian conviction and the strategy of Christian idealism.

George Walter Fiske's book on the teaching of religion offers nothing strikingly new in the theory of religious education, but it does clarify the aims of modern religious educators and is helpful in its suggestions.

Lesson material for modern religious education is still so scant that religious educators pounce upon every new offering in this field with avidity. They will not be disappointed in Miss Carrier's effort to supply the need. "The Kingdom of Love" is a study of the life of Jesus, designed for the sixth, seventh and eighth grades. The author is director of week day religious education in Dayton, O., and her book obviously profits from her rich practical experience in the actual task of religious instruction. While the book is meant for week day schools there is no reason why it should not prove tremendously helpful to progressive teachers in the Sunday school. The genius of the life of the Master is admirably revealed and made the inspiration for the solution of all the problems of life which young Christians face. Each lesson is accompanied by helpful suggestions for note book work, outside activities, the use of art



in the study of the lesson and correlated worship periods. If there is a better manual for teachers of religion I have not seen it.

The Yale lectures on preaching for 1927 given by Dr. Sclater, minister of old St. Andrews Church, Toronto, and now published, give interesting evidence of the new emphasis among nonconformists on the place of worship in the church service and the need of careful discipline and preparation on the part of the minister as a price for the spiritual helpfulness and effectiveness of public worship. Dr. Sclater is richly endowed with sanity and wit, and his suggestions are invariably practical and helpful. His lectures on the sacrament of communion are particularly rewarding for their analysis of the meaning of the sacrament, their suggestions for its proper administration and their keen insight into the religious values involved in this most significant act of worship in the Christian church. Dr. Sclater's lectures represent a real contribution to the science of "practical theology."

REINHOLD NIEBUHR.

## The Third Evangelist in His Study

*The Making of Luke-Acts.* By Henry J. Cadbury. Macmillan Company, \$3.00.

**D**URING THE LAST twenty-five years no field in all the problems of Christian origins has been the subject of more exhaustive and fruitful investigation than the writings of the third evangelist. A roster of names of those who have engaged in this research contains the most distinguished representatives of biblical, as well as classical and historical, scholarship in Germany, France, England and America. One fine volume after another, some of enormous extent, has appeared, and continues to appear, reproducing for us the story of Christian origins. On the American side, no scholar has shown more energy or capacity, or been able to produce more definite results in this field, than Dr. Henry J. Cadbury. His researches in the literary problems of Luke and Acts have not been surpassed by any of his contemporaries. One of the definite modern achievements in this field was the demonstration of the inconclusiveness of the evidence of the so-called medical language of Luke, by Dr. Cadbury, now more than a decade ago. Since that time he has continued his researches in the literary problems of the Lucan writings, and we have become accustomed to expect publications of his excellent work from time to time. The persistence with which he remains by his chosen task is commendable indeed.

Students of the New Testament, therefore, will welcome his new volume, which embodies his researches in the literary features of the making of Luke-Acts. It is not his purpose to write the history of the apostolic age or even to evaluate the documents for that purpose, though his analyses may ultimately have that value also. He does not "aim to deal as such with the events narrated by this writer, but with an event of greater significance than many which he records—the making of the work itself." His interest is "the revelation of the author's own personality and point of view," which are to be derived from the writings. He opens the door of the author's study, so to speak, and gives us a close-up view of the factors which went into the production of the book—the accessible materials, the conventional media of thought and expression, the author's individuality, and the author's purpose.

The fact that Dr. Cadbury is entirely familiar with the results of modern investigations in the problems of the language and sources of the gospels, as well as at home in the authors contemporary with Luke, enables him to speak sane and judicious words on many mooted questions and to leave many prob-

lems, where they are, frankly unsolved. A sane statement is made of the status of the questions of original language, oral tradition, and written sources. No final word can be spoken on the question of Aramaic sources. Matthew and Luke used Mark and some "Q" in common. The source of the remaining material is unknown. Nearly all of the material existed at one time as oral tradition.

The most valuable section of the book, perhaps, is that dealing with the conventional literary methods of the time. We are introduced to the methods of the historians,—how they got their materials, how they reworked their older sources, and their purposes,—elucidating the same riddles that we find in the synoptic problem. Especially interesting are the studies of the speeches of Acts, in which by numerous examples he shows that historians of the time were accustomed to compose the speeches for their characters.

Dr. Cadbury calls attention to the fact that most of the literature of the various cults of the time is lost, but suggests that comparisons, if possible, would be fruitful. On that point, I should like to suggest the Greek passion stories mentioned by Justin (Apol. 23-25), and the passion story of the Orphic mysteries of the time, which has now come to light again with the excavation of the Iton villa, near Pompeii, containing a private orpheum which has lain buried since the eruption of Vesuvius, 79 A. D., and was no doubt in operation when Paul was preaching in Rome. (Macchiore, Zagreus, 1920). In my judgment, these passion stories in the cults of the Hellenistic world, in the light of the content of the apostolic preaching and ceremonies, give us a suggestion as to the nucleus around which the gospels grew.

While recognizing that Dr. Cadbury has handled his literary materials superbly, one may question the adequacy of a purely literary method to restore to us the processes of the making of Luke-Acts. We should now welcome another volume from him in which these literary phenomena which he has isolated and analyzed so well are integrated in the complex experiences in the historical situations of the beginning church,—in the midst of the manifold religious quests of the Hellenistic world,—out of which the literature was born.

SELBY VERNON McCASLAND.

## Contributors to This Issue

- JOSEPH FORT NEWTON, minister St. Paul's Memorial church, Overbrook, Philadelphia; author, "Preaching in London," compiler, "Best Sermons," etc., etc.
- SIR WILLIAM ROBERTSON, field marshal and successor to Lord Kitchener as chief of the imperial staff of the British army.
- GEORGE W. HOLLISTER, missionary of the Methodist church, Sienyu, Fukien, China.
- GERALD BIRNEY SMITH, professor of Christian theology, University of Chicago; author, "Social Idealism and Changing Theology," etc.
- HENRY JUSTIN SMITH, managing editor Chicago Daily News; author, "Deadlines," etc.
- R. A. KENT, dean of the college of liberal arts, Northwestern university.
- FRED EASTMAN, professor of religious drama, Chicago theological seminary.
- CHARLES T. HOLMAN, assistant professor of church methods, divinity school, University of Chicago.
- EDWIN LEWIS, professor of systematic theology, Drew theological seminary; author, "Jesus Christ and the Human Quest," etc.
- REINHOLD NIEBUHR, minister Bethel Evangelical church, Detroit; author, "Does Civilization Need Religion?"

## CORRESPONDENCE

## From a Happy Warrior

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Samuel W. Marble altogether misrepresents Colorado conditions and the spirit of the strikers as critical ministerial investigating committees have found. But that is material for another article. What I want your readers to know is that the references to me are utterly without foundation. I am not suffering financially as a result of my attitude toward the strike. On the contrary, I have received checks from as distant points as southern California and Washington, D. C., not to mention contributions from some of the outstanding citizens of Denver who had not previously contributed to the support of the unique program of Grace church. Said one of these local contributors, a man in high official position: "I cannot see how so many ministers can sit idly by and not raise their voices when such a vital question affecting the social as well as the spiritual life of so many of our citizens is vitally involved." No pastor could ask for a finer loyalty on the part of his membership than that evidenced by Grace church.

As for "enduring terrific abuse," I have had but one letter which was in the least abusive. Even the operators so far from abusing me have in two instances expressed their approval of preachers doing what I have tried to do. Said one just yesterday, "Folks are getting tired of having preachers merely discuss things instead of taking an affirmative position and acting positively." As a matter of fact, the only thing bordering on abuse has come from fellow ministers. Luncheon clubs and various organizations of the city have repeatedly invited me to discuss the strike as I see it, and have accorded me the most courteous attention.

To say that I have espoused the cause of the miners is also quite to misrepresent my position. As a citizen, Denver representative of the American Civil Liberties union, a minister, and a Christian, I have stood only for fundamental human rights, and those spiritual values which are so largely dependent upon proper social adjustment. I have enjoyed the personal acquaintance of nearly every leader in the strike and of literally hundreds of the rank and file, but I have never regarded myself as one of the strikers. I am concerned only with insisting upon a recognition of the teaching of the gospel as embodied in the social pronouncements of our churches. In other words, I have advocated the cause of Christ rather than the cause of the miners, which in the light of the teaching of the church, I will admit, are more nearly identical than the other bracket would be. I shall always be more interested in life than in property.

May I close by saying that the author's conclusions with regard to the relation of miners to religion is based on altogether too superficial investigation.

Denver, Colo.

A. A. HEIST.

## From India

EDITOR THE CHRISTIAN CENTURY:

SIR: I have noted in your columns the reference to the book by Miss Mayo, "Mother India." You are aware of the great stir that has been created in India by this book. Nothing in recent years has done so much to increase racial feeling as this publication which, at best, is an unfair and offensive presentation of India. Perhaps one of the clearest and fairest indictments is that by Mahatma Gandhi. I speak for a number of Americans in India who are eager to correct any false and unfair impressions created in America by Miss Mayo's book. I am sending you a statement by some Americans resident in India together with some reviews which may be of interest to you.

Madras, India.

D. F. McCLELLAND.

[ENCLOSURE]

As Americans we wish to express our sense of deep regret that a countrywoman of ours should, after a brief stay in India, write so unfairly and offensively of this country. It is clearly apparent that Miss Mayo saw only a part of India and did not see that part in

the proper perspective. In many things her accuracy as an observer will not bear scrutiny and the many highly exaggerated conclusions give a false picture of India as a whole. Generalizations that may be taken for fact by readers in America and England are too often the statements of personal opinion based upon prejudice and partial examination. A very offensive book could be written as well of America or of any other western nation and then we, of the west, would rightly protest against such unfair representation. Human sin and social evil exist in every land and writers who generalize would do well to keep that in mind.

As Americans who have lived in India for a number of years and have moved with all classes of people we have no hesitation in protesting vigorously against the unfairness of Miss Mayo's book. We wish to pay our tribute of love and respect to the people of India from whom we, of the west, may learn many valuable lessons. We wish to express our sense of humiliation that an American should write with such unfairness and apparent prejudice in presenting India.

FRED B. FISHER,

Bishop, Methodist Episcopal church, Calcutta.

ALDEN H. CLARK,

Missionary, American Congregational mission, Ahmednagar, and member executive committee, National Christian council of India.

ALICE B. VAN DOREN,

Secretary, National Christian council of India, Poona.

JOHN J. DEBOER,

Principal, Voorhees college, Vellore.

MASON OLCOTT,

President, American Arcot mission, Vellore.

D. F. McCLELLAND,

General Secretary, Y. M. C. A., Madras.

E. STANLEY JONES,

Missionary, Sitapur, U. P.

## From a Teacher of History in a Church College

EDITOR THE CHRISTIAN CENTURY:

SIR: My subscription expires with the last issue of the month and I shall not renew. Some things about your paper I like and highly respect, but I can't stand the extreme pacifism which you increasingly emphasize and exploit. Your underlying assumptions seem to be that the United States is usually wrong, patriotism is a crime, the R. O. T. C. an incubator of ferocious passions, and that there is nothing that can justify the use of force.

I don't agree with these positions. I believe the United States is doing the best it can for Nicaragua and China, that patriotism is a virtue, the R. O. T. C. is valuable for citizenship and useful for defense, and that war is sometimes the price we have to pay for peace. I mean of course the peace of righteousness and justice. That's the only kind worth while, and you generally have to fight for it.

You ignore the plainest warnings of history and experience. Americans don't want war, but we've got to recognize that we may have to fight whether we want to or not, and we'll never do it successfully on the basis of pacifism. We have a work to do in the world and for the world, but we've got to be safe or we can't do it.

Until human nature is revolutionized the weak will continue to be the prey of the strong and rapacious, and the rich and defenseless will invite attack from the predatory and prepared. If your counsels prevailed we would be down on our backs and it wouldn't be necessary for the first bandit who came along even to stick a gun under our ribs. Let's do all we can to improve our own breed of human nature and avoid giving anybody just cause for provocation, but let's not commit the idiocy of disarming while the rest of the world is armed to the teeth.

Dickinson College,  
Carlisle, Pa.

LEON C. PRINCE.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Dr. Charles R. Brown Retires From Yale Deanship

"In acceding to the request of Charles Reynolds Brown to be allowed to retire from his chair in the divinity school and from the deanship of its faculty," Yale university announces that Dr. Brown's request has been granted, and that he would retire at the end of the present academic year. Dr. Brown was appointed dean of the school and professor of homiletics in March, 1911. In addition to his work as administrator, counselor and teacher, he has preached and lectured continuously in the pulpits of churches, universities and schools. Yale corporation pays Dr. Brown high tribute in its announcement of his retirement: "Few preachers have been so popular with the young men and women in schools and colleges, and few have been so constantly sought after by congregations throughout the country. Dr. Brown has shown himself a patriot, proclaiming social justice and international friendship, a public teacher interpreting the results of current scholarship in theology to thousands of inquiring minds, a friendly guide who has opened the door into the Christian ministry at home and abroad to many and helped them fit themselves for efficient service. He is recognized as one of the chief teachers of the art of preaching in his generation. By tireless efforts he has greatly increased the enrolment of the school and developed its usefulness." Dr. Brown received his theological training at Boston university and took one year of graduate theological work at Harvard, then assumed pastorates in Cincinnati, Boston and Oakland, Cal. While in Oakland he served as special lecturer in ethics at Leland Stanford University. From Oakland Dr. Brown was called to Yale.

## Evangeline Booth Gets Service Medal

Commander Evangeline Booth, head of the Salvation army in America, received the Eleanor Van Rensselaer Fairfax medal for eminent patriotic service at a luncheon given in her honor by the national society of colonial dames in the state of New York, Jan. 10. Mrs. William Adams Brown, president of the organization, described the commander as one of the most worthy women of all time in serving the downtrodden and poor of the United States. She also declared that Miss Booth had gone far in strengthening the national character by assisting the most needy section of American humanity.

## Dr. Kernahan Leads Worcester Churches in Evangelistic Drive

Beginning Jan. 22, Rev. A. Earl Kernahan is leading the churches of Worcester, Mass., in a two weeks' visitation evangelistic campaign.

## Travels 140,000 Miles in Search of Rector

Dr. William P. Ladd, dean of Berkely divinity school, Middletown, Conn., discussing the need of adequate facilities for training ministers, reports that "the vestry of a New York church recently traveled 140,000 miles in search of a rector," and he

remarks: "One wonders if this means that there are too few men among the clergy of the Episcopal church fitted for the oversight of a large city church. Perhaps it does. Certainly it suggests that the laity are looking for leaders and are willing to make large sacrifices in order to find them.

One certain fact is that there are fewer candidates for the ministry than there were. The falling off in recent years has been marked everywhere—in England and France no less than in the United States. The figures for Connecticut are startling. Fifty years ago about 12 men a year were

## British Table Talk

London, January 10.

**Y**ESTERDAY I walked through certain streets in Westminster which lie close to the river. Some houses looked exactly as if a bomb had smashed the walls below the street level. Everywhere

I could see evidences of a widespread disaster which had fallen upon the inhabitants of that ancient city of Westminster.

Lives had been lost; in one house a man had left his four daughters to sleep in the basement, after making up a fire so that they should not be cold. In the early morning he was startled by a noise, and descending to the floor found his four children drowned. The floods had swept into the lower parts of the houses. There are said to be 14 deaths in all. And apart from this most terrible of all losses, for many poor folk the flood has meant the destruction of all their scanty treasures. There was a full moon; a river swollen through the snows, and a powerful wind which changed from southwest to northwest and caused something very like a tidal wave. Such a conjunction is very rare indeed in London; they say that nothing like it has happened since the 13th century. The embankment gave way at certain points; the Tate gallery which lies on the embankment, was flooded, and some Turner and other drawings were soaked. Other buildings on the same level were invaded by the waters; the S. P. G., the famous missionary society, had its basement flooded and all hands were called to the pumps. Certainly nothing like this has happened in our sheltered city in our times.

## Was It an "Act of God"?

There will be an inquiry. So far as it was an "act of God," there is nothing more to be said, but people are saying that it is not an "act of God" that poor people should be compelled to sleep in crowded basements. Housing conditions in Westminster have in recent years been explored and the needs set forth by public-spirited citizens, led by the church. This tragedy may bring some counter-good, if it calls attention in this startling way to the conditions in which many citizens in the rich borough of Westminster are compelled to live. Happily there are signs on every hand that the housing problem is considered worthy of serious attention. Many of the streets attacked by the flood are in no sense slums, but there are some which are clearly the homes of the poorest people, overcrowded and exposed to the many dangers which beset the slum-areas. The true moral seems to have two divisions.

Those responsible for the banks of the Thames should see to the repairing of the breach, and all of us should vow to make away with slum-areas.

## The Oldest Church Newspaper

The oldest newspaper of the Church of England—the Record—has celebrated its centenary. It has been from the beginning the mouthpiece of the evangelical party within the church. Its first chairman was Lord Ashley, afterwards to become Earl of Shaftesbury, the greatest of social reformers in the England of the 19th century. The paper was probably never better served by its editor and staff than it is today. Those who differ most acutely from the Record have saluted it this week with respect. But perhaps the most significant message comes from the bishop of Birmingham: "My good wishes to the Record. On the sacramental issue it is thoroughly sound; and if its appreciation of evolution is defective, it can plead that it was more than thirty years old before Darwin published his 'Origin of Species.' May it live another hundred years, and while keeping free from sacramental superstitions develop its scientific understanding."

## From Briand to Kellogg, And Back

So far as I can discover, the attitude of our people towards the proposals of both M. Briand and Mr. Kellogg is one of suspense with a touch of bewilderment. Some are looking hopefully for a new opportunity for the nations of the world to break free from the hateful institution of war. Many are waiting to discover what is involved; they are unable, so they say, to relate together the plans for an increased American navy with the design to outlaw war. They further declare that M. Briand's formula which excludes "aggressive war" is only a sentimental gesture. In general the report must be that the public is bewildered. There are indeed some, but they are not representative, who dismiss the proposal "to renounce war as an instrument of national policy" as an ingenious means of shelving the agreement first proposed by M. Briand or even as an electoral move. It must be reported, however, that there is a much wider interest than there used to be in this plan to renounce war by a sharp cut. The main difficulties urged have to do with the occasions of war, which are still reserved, and with the difficulty of establishing an international court with a universally accepted body of international law to ad-

(Continued on next page)



ordained. Since then the number of communicants in our diocese has trebled, which should mean that the number annually ordained came to something like 35 men. Instead of that, the average for the past 10 years has been 4."

#### A National Presbyterian Church for Washington

A fund of five million dollars is now being raised which will bring to fulfillment a

#### BRITISH TABLE TALK

(Continued from preceding page)

minister. Meanwhile the statement in the Journal of Commerce of a possible American plan for the revision of all interallied war debts has been received with keen interest. Once again the greater number of our citizens are waiting for the next move. The general attitude of liberals has been well explained in the Daily News. It points out that if any such simplified, all-in settlement were made we should not enjoy a reduction of income tax, but there would be other gains: "We should exchange uncertainty for certainty, and lose all the risk of a bad bargain; we should reap the incalculable rewards of a new financial security everywhere; our dangerous bickerings with America, based largely on the soreness of feeling created by the original debt settlement, would cease almost automatically; and incidentally a drastic reduction of the British and American naval commitments would be the inevitable sequel of the final debt clearance, if indeed it was not an express or implied condition of the settlement. This, of course, is looking far ahead. The key to the situation may be European progress towards peace and disarmament; the direct initiative for a new debts policy must come from America. Any attempt on this side of the Atlantic to force her hand or hustle her mental and moral processes would certainly be resented and would probably be disastrous."

\* \* \*

#### And So Forth

The bishops resume tomorrow their meeting for the discussion of the prayer book measure. We shall not know for some time what kind of bridge they will suggest before they bring the "deposited book" again before the commons. They have not suffered from a lack of counselors. . . . The British Broadcasting company has started a brief daily service of prayer at 10:15 a.m. It is only to last a few minutes and will be of great service to invalids and many others. . . . This same B. B. C. is being attacked for its censorship, and for its attempts to standardize English pronunciation. . . . My friend, Dr. Basil A. Yeaxlee, has accepted the editorship of the Sunday School Chronicle. He is no untired man; with a quiet enthusiasm he has devoted himself, since he left Mansfield college, to the work of Christian education. In every movement towards a worthier education of the Christian man he has borne an honorable part. In missionary education, in Copeck, in all educational movements, in the Y. M. C. A. in the educational settlements, he has always been at the center of things. His main book, for which he was honored by the London university with its Ph.D.,

dream cherished for a century by the Presbyterian fellowship. A national Presbyterian house of worship is to be erected in Washington, D. C. The general assembly of the church has recently given its commendation to the plan. The project includes a church, parish house, manse and cloisters in Spanish gothic style.

#### Cincinnati Church Federation to Feature Religious Emphasis Week

Feb. 12-19, 1928, is the date set by the federation of churches of Cincinnati, for what is to be called "Religious emphasis week." It is the plan to secure 30 leaders of national reputation to cooperate with the local churches in holding conferences and public meetings for special emphasis of the program of Christianity. Churches, church schools, colleges, seminaries, business clubs, and other similar organizations will be invited to cooperate. Among the speakers already selected are Dr. Worth N. Tippy, Dr. Charles Goodell, Mr. Sherwood Eddy, Dr. John M. Moore and Rev. James Myers.

#### Congregationalists in Study Pilgrimage to Porto Rico

A party of Congregationalists will leave New York Feb. 16, for Porto Rico, where about two weeks will be spent in a study of the missionary work being done in that island. The pilgrimage will be under the auspices of Secretary Beard of the laymen's advisory committee. It is in line with the successful series of such visits that have been made to the institutions of Congregational world service in the southland.

#### Presbyterians Plan to Evangelize Jews

The Presbyterian board of national missions is seeking to enlist the interest of 10,000 Presbyterians in a fellowship looking toward the evangelization of the Jews of this country. The movement is known as the League of the 10,000 for Christ and Israel.

#### Vacation School Workers to Meet in Chicago

The annual international conference of vacation school workers will be held in Chicago, February 8, 1928. At the same time the week-day church school workers will meet for their international conference, and two joint sessions will be held. The problem of the relationship between the vacation and the week-day church

is called "Spiritual Values in Adult Education." It is the most thorough and masterly treatise known to me upon this vital subject. Now Dr. Yeaxlee has entered upon another phase of the same service to which he has devoted his gifts. May he ride forth prosperously! . . . Our general election is not due till 1929, but there are already signs of its coming. Mr. Baldwin is prepared to fight with confidence on his record; the outlook is admittedly uncertain; there are many things which may weigh the balance—a popular budget for example. . . . The center of interest in 1928 will be over the seas. Three commissions will be at work, one in India, one in Africa and one in the native states.

EDWARD SHILLITO.

## Are Hymn Books in the New Year's Budget?

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school will be considered, as well as the question of supervision, its importance and technique. Both groups will discuss problems arising out of the proposed standard for the vacation school, and the week-day school, as well as other topics of importance to each group.

#### World's Day of Prayer For Missions

The world's day of prayer for missions has been set for Feb. 24, 1928. This day, which is now observed internationally and interdenominationally, had its origin in a resolution of the Presbyterian woman's executive committee for home missions in 1888. Today it is a world call.

#### Dr. Beat Named as Local Evangelist in Baltimore

The presbytery of Baltimore, at its December meeting, licensed Dr. Nolan Rice Best, formerly editor of the Continent and now secretary of the Baltimore federation of churches, as evangelist in the Baltimore field.

#### Bishop McDowell to Give Wilkin Lectures

The first series of Wilkin lectures at the Wesley foundation at the University of Illinois will be given by Bishop William F. McDowell Feb. 12-15. The lectureship was made possible by a gift of \$25,000 from Rev. and Mrs. M. P. Wilkin of Urbana.

#### 1928 Eucharistic Congress Goes to Australia

The Eucharistic congress of the Roman Catholic church will be held this year in Sydney, Australia, during four days in September.

#### Disciples Build Church In Pretoria

The Disciples of Christ have established a church in Pretoria, South Africa, and the church at Wichita Falls has contributed \$7,000 toward the building.

#### Baptists Celebrate "Bunyan Year"

The year 1928 is not only "congress year" for the Baptists, but also "Bunyan year," as the tercentenary of John Bunyan's birth will be duly celebrated by this fellowship.

#### Professor Pupin Addresses Methodist Ministers

Prof. Michael Pupin, of Columbia university, world-renowned scientist and a

devoted Christian, gave an address before the New York ministers' meeting Jan. 9, his topic being "The Unity of Knowledge."

#### "Sermons on Vital Themes" At Detroit Church

From Jan. 22 to Feb. 12 are being featured at Central Woodward Christian church, Detroit, a series of "sermons on vital themes," in which Rev. Edgar DeWitt Jones is discussing: "The Nursery of the Soul" (a plea for the primacy of the home); "The Tragedy of the Brazen Face"; "Christianity and Common Honesty," and "Heavenly Heretics."

#### Providence Church Celebrates 100th Anniversary

A hundred years ago, on Jan. 5, 1828, twelve men met in Providence, R. I., to form a new religious society according to the principles of the Unitarian faith. To celebrate this anniversary Westminster Unitarian church met Jan. 7 of this year, under the leadership of the present minister, Rev. George E. Hathaway. Among the speakers on this occasion were Rev. Augustus M. Lord, Rev. George Kent, Judge C. W. Barrows, and Prof. W. W. Fenn of the theological school of Harvard. The church has had but seven ministers during its history.

#### Colonel Axton Becomes College Chaplain

Recently announcement was made of Col. John T. Axton's retirement from the active army chaplaincy and from the office of chief of chaplains. It is now announced that Colonel Axton has been appointed chaplain of Rutgers college.

#### Noted Speakers at Bangor Theological Convocation

The 20th annual convocation week at Bangor theological seminary, Bangor, Me., will be held Feb. 6-10. Among the speakers scheduled are: Dr. T. T. Lew, Rev.

Harris E. Kirk, Rev. G. G. Atkins and Rev. Raymond C. Brooks.

#### Evanston, Ill., Trains Religious Leaders

On Jan. 10 all the protestant churches of Evanston, Ill., with the cooperation of the local Y and the Evanston bureau of recreation, inaugurated a leadership school of religious education which will continue its sessions until Feb. 16. Five courses are being offered. The school is conducted under the auspices of the Evanston council of education. Lawrence W. Johnson, director of religious education at First Presbyterian church, is dean of the school. The faculty includes also Prof. Edgar J. Goodspeed, Dr. H. W. Blashfield, Prof. John W. Prince, and others. An international certificate of credit will be granted by the school for the satisfactory completion of each course.

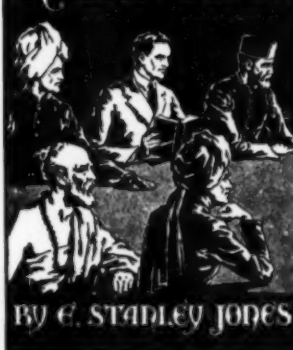
#### The "Northwest's" Largest Lutheran Church

On Christmas day, Central Lutheran congregation, Minneapolis, Rev. J. A. O. Stub, pastor, occupied its new \$750,000 church for the first time. The church seats 6,000, which is 600 more than the next largest church in Minneapolis, and 300 more than the largest in St. Paul. The Minneapolis Journal refers to the building as "the largest church in the northwest." More than 1,000 persons can be accommodated in the balconies.

#### Lectures in Religion at the University of Chicago

"The Christ of Faith and the Changing Centuries" will be the title of the 25th series of evening extension lectures in religion to be given during the winter quarter at the divinity school of the University of Chicago. The lecturer will be Dean Shailer Mathews. His lectures will have especial interest following, as they do, the series of lectures given by Professor Shir-

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ley Jackson Case during the past quarter on "The Religion of Jesus." Professor Case pictured vividly the historical Jesus as seen by men of his own time. Dean Mathews will discuss the interpretations of the significance of Christ which have emerged during the centuries which succeeded his earthly life. The dates and titles of the entire series follow: Jan. 31, The Messiah—the interpretation of the first Jewish Christians. Feb. 7, The Logos, Son of God—the interpretation of Greek metaphysics. Feb. 14, The Head of Church and Empire—the interpretation of the middle ages. Feb. 21, The Satisfaction of Divine Honor and Justice—the interpretation of feudalism and law. Feb. 28, The Friend of Man—the interpretation of democracy. Mar. 6, The Revealer of God—the interpretation of modern Christians. In addition to the series of lectures, two leadership training classes will be conducted immediately following the lectures. Prof. Ira Maurice Price and Prof. W. C. Graham will conduct a class on "The Monuments and the Old Testament," and Prof. Fred Eastman of the Chicago theological seminary will conduct a class in Religious Drama.

#### Dr. Marcus Buell Reaches 77th Year

Dr. Marcus D. Buell, dean emeritus of Boston university, celebrated his 77th birthday Jan. 1. The Western Christian Advocate remarks: "The good dean continues to follow the way of immortality. He who plants his life in the hearts of other men will never die."

#### "International Night" At Rock Springs, Wyo.

On "International Night" held at the Baptist mission in Rock Springs, Wyo., a town of 10,000 people, 46 nationalities took part in the program.

#### Professor J. M. P. Smith Spending Year in Jerusalem

The American School of Oriental Research is maintained in Jerusalem by a group of American educational institutions, and the visiting professorship is held in turn by representatives of these schools. This year Prof. J. M. Powis Smith of the Semitic faculty of the University of Chicago is the visiting professor. In a letter just received from Dr. Smith he refers to some of the archaeological work now being carried on in Palestine. Among other things he says: "Provision has just been made for a test trench at Beit-in, for the purpose of determining whether it is really the ancient Bethel or not. The test has turned out well. The school dug a pit two and a half meters square down to the bed rock, and in so doing came upon the old city wall and pottery clearly reaching back into the iron and bronze ages. So that Bethel is located definitely and surely. I have been out to Jerash and Amman in Trans-jordan, and to Beisan in the plain of Esdraelon, near the Jordan. I spent three days there as the guest of the expedition of the University of Pennsylvania museum, and greatly enjoyed watching the operations of a modern scientific excavation. The great finds there have been Egyptian temples of Thothmes III and Amenophis, the founda-

tions of both outside and partition walls being well preserved. A temple of Asarte was also found, supposed to be the one in which the Philistines exhibited the armor of Saul and Jonathan. The report in the Atlantic monthly some two years or so ago that a Scythian settlement had been discovered there, which I accepted, and made much of, was without any real foundation; so Dr. Rowe, the director of the excavation says. . . . Later in the winter we plan to go down to Egypt, and join the group at Luxor for a short visit. The announcement of Mr. Rockefeller's two million dollar gift for a new museum here makes everybody very happy. It means much for the future of archaeological research in Palestine. The site is within a couple of blocks of the school."

#### Methodists Dedicate New Cleveland Hospital

Early in December the new buildings of St. Luke's hospital, Cleveland, O., were opened and dedicated by Methodist leaders. There are now accommodations for more than 300 patients and 100 nurses, and sufficient operating equipment has been provided to care for 500 patients. Construction and equipment represent the most approved modern methods of design. The original St. Luke's hospital

was built 20 years ago. The new plant is described as "one of the greatest hospitals erected in the past 20 years." Bishop McConnell formally dedicated the new buildings with a brief ritual, and with Bishop Henderson, expressed the debt of the church to those who had made possible this great expansion of the hospital service. Mr. F. F. Prentiss has served as president of the board of trustees of the hospital association since its formation.

#### Moody Institute Will Observe Founder's Week

Founder's week at the Moody Bible institute of Chicago will be observed by its annual conference, Feb. 5-9. Among speakers already announced are Rev. James M. Gray, president of the institute; Bishop Frederick D. Leete, of the Indianapolis area of the Methodist church; Rev. W. H. Rogers, pastor First Baptist church, Wichita, Kans., and from abroad, Rev. John MacBeath, London.

#### Race Relations Sunday Will Fight Lynching

Especial emphasis will be laid this year, on race relations Sunday, Feb. 12, upon the need for penitence and prayer for the complete suppression of lynching and mob violence in America. Material on

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#### New Prayer Book Issued

The new prayer book, which has been revised by the house of bishops since its rejection by the house of commons, was issued Jan. 21, and it was expected that

controversy within the Church of England would flare up anew, according to a dispatch from London. The situation has been complicated, it was believed, by the publication of the report of the Malines conversations concerning the prospect of union between the Anglican and Roman

churches. These, it was thought, would be used by the evangelical opponents of revision to support their hostility to what they regard as the tendency of the Anglo-Catholics toward Rome. Although the recent papal encyclical seemed to nullify the advance of the Anglo-Catholics toward

## Special Correspondence from Detroit

*Detroit, January 19.*

**THE NINTH** annual meeting of the Detroit council of churches and the first annual assembly of the churches of metropolitan Detroit took place in the crystal ballroom of the Masonic temple, Jan. 12. Four hundred representatives and delegates sat down together. Col. Raymond

Robins delivered the principal address on "The Church and the Kingdom," speaking for more than an hour, and making a fervent appeal for world peace and loyalty to the prohibition amendment. The reports made at this meeting were glowing and the statistics encouraging. The total number of churches reported was 367 with a membership of 157,544, which does not include ninety Lutheran and twelve other churches from which no data were available. According to the United States religious census bureau, protestant church membership reports should be multiplied by two and eight-tenths to correspond with the practice of the Catholic church in determining church constituency. Value of church property, \$33,401,599.46; money expended for local expenses, \$3,091,943.63. Benevolences, including home and foreign missions, \$1,542,865.38. Cost of new buildings, church, Sunday school, and community, 1918-1927, \$16,416,852.46. Total budget for religious education, \$158,521.44. Number enrolled in young people's organizations, 14,486. Total number of active pastors, including associates, 377. Dr. H. C. Gleiss, executive secretary of the Baptist missionary union, and a highly honored churchman, was elected to succeed Dr. Hough as president. The council has announced its Lenten preachers for 1928 as follows: Bishop James E. Freeman, Washington, D. C., week beginning March 3; Dr. Henry Howard, New York city, beginning March 12; Dr. J. C. Massee, Boston, week of March 19; Dr. Merton S. Rice, Detroit, two weeks beginning March 26. Dr. Daniel A. Poling was scheduled to begin this series Feb. 27, but owing to sickness in his family was compelled to cancel the engagement.

#### Is Degeneracy Growing?

The tragic death of Dorothy Schneider of Mt. Morris, near Flint, following so closely upon the heels of the Los Angeles horror, and the capture of the fiend, has thrown a pall of gloom over this section of the country. The immense amount of space given these atrocities and the detailed accounts of "confessions" raises a great question. What is the good of it all? Is it really necessary? If the motto of that great New York newspaper "All the news that is fit to print" were practiced by the press, it would mean the de-

leting of whole columns exploiting atrocious crimes. The fact that the perpetrator of this latest horror was an elder and deacon in a church in his home town and that the Sunday after the crime, he participated in the communion service, incites additional comment and deepens perplexity. Is insanity growing? Is degeneracy on the increase?

#### Detroit's Most Popular Citizen

Is Edgar A. Guest, famous Detroiter, a great poet? The critics say "No," but nobody gainsays his popularity. The human quality of his verses and their wide appeal are apparent. If a vote were taken as to the most popular citizen, the chances are that "Eddie" Guest would win out over Henry Ford by a big majority. Mr. Guest is a member of the Episcopal church and in the January number of the American magazine has a strong article on "Why I Go to Church."

#### Experience in City Government

Prof. T. H. Reed of the University of Michigan speaking before the Detroit open forum, Sunday, Jan. 14, on the city manager plan, was humorously sensational. He called Mayor Walker of New York "the world's champion jackanapes," and ridiculed Chicago's big "Bill" Thompson as "impossible." But he was serious too. Said he, "The experience of four hundred municipalities proves that when it comes to getting things done and done right, and in a manner and by an agency that can be understood, and identified, a single agency outside of the political organization—the mayor and the council—is the one to do those things. The experience of the 400 municipalities has proved that the council select better men for the job than the electors elect."

#### Miss Royden Invited

Miss Maude Royden's invitation to speak before the Methodist Women's Home missionary society having been recalled, the Michigan branch of the Women's International league for peace and freedom invited her to speak under their auspices. The large auditorium in the Masonic temple has been secured for Miss Royden who is to speak there Friday evening, Feb. 10. The probabilities are that she will have a much greater hearing than she would have had before the unhappy episode of newspaper notoriety, because of her use of an occasional cigarette, closed numerous doors that were wide open to this notable English preacher. The famed Spurgeon said that he "smoked to the glory of God," but then he was a man and smoked cigars. This is still "a man's world." EDGAR DEWITT JONES.

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unity, protestants believe further attempts will be made and the position, as they view it, therefore remains critical. Speaking of the second revision, then about to be published, Bishop E. W. Barnes is reported as saying: "It is certain that the revision must be made from a different

standpoint than that chosen by the majority of the bishops. England seems to be shaping anew its religious convictions. The work is being done less by professional ecclesiastics than by a few scholars. They combine with men of science, social reformers, and serious journalists to

## Special Correspondence from Chicago

Chicago, January 23.

SEVERAL YEARS AGO I heard the late Prof. Charles Richmond Henderson tell about a go-getter Chicagoan who had made a somewhat boastful after-dinner speech describing to an eastern audience

### Chicago "Makes Culture Hum!"

the extraordinarily rapid material development of our city. After dinner someone said to the speaker, "Yes, you have built stockyards and factories, but what have you done for culture?" The somewhat nonplussed orator hesitated a bit, then blurted out, "Well, we haven't gone in for culture yet, but when we do we'll make culture hum!" Chicago is going in for culture and making it "hum" now if the number and variety of lecture courses on all sorts of subjects announced in the daily press provide any index. A bulletin has just come into my hand announcing "Three Sunday Forums in Chicago," one in the loop, another on the north side and a third on the west side. One finds on the list of speakers Señor Madariaga of Spain, Prof. Harry A. Overstreet of New York, Prof. S. L. Joshi of India, Norman Thomas, Miss Jane Addams, Jerome Davis of Yale, Rhys J. Davis of Great Britain, Harry F. Ward, Anna Louise Strong, Mrs. Forbes Robertson Hale, Kirby Page, John Haynes Holmes, Dr. W. E. D. DuBois, Scott Nearing, Sherwood Eddy, Maude Royden, Rabbi Stephen S. Wise, and a multitude of other well-known names. And these forums are but a sample. The same sort of activity is going on all over the city under a wide variety of auspices. It sounds almost too good to be true, but it does, nevertheless, seem that people are turning away from ballyhoo and 4th of July spread-eagle oratory even here at the seat of Big Bill's "America First Foundation." The topics listed include, "Is a New Feudalism Emerging?" "Has Marriage Any Future?" "Modern Problems of Race and Color," "Will the Nations Disarm?" "Spinoza," and so on. And, astonishingly enough, theaters and lecture halls are packed, even in this alleged jazz age, by eager listeners. Imagine a crush to listen to a lecture on "Spinoza!"

### How Brightly Does Youth Flame?

A two-day conference of church workers in universities and colleges was held a week ago at the Edgewater Beach hotel with an attendance of about 500. Unusual interest attached to the gathering because of the very general opinion among those who know least about it that young people generally and students in particular are going to the bow-wows. It is true that they are keenly alive, that they are apt to be quite irreverent in their regard for rural folkways, and that they shock their elders not a little at times. Perhaps that is be-

cause they are more responsive to reality than to tradition—although one wonders sometimes if their own group mores are not quite as domineering as their elders might wish the traditions of the fathers to be! One of the outstanding addresses of the conference was that given by Dr. James C. Baker, director of the Wesley foundation at the University of Illinois and one of the most successful workers in this field. He expressed the opinion that the younger generation, despite all the criticism which it receives, is not wanting in any important respect. He is reported to have said, "Movies, radio, automobiles, the new freedom of the sexes have made the lives of the young infinitely more complex than those of their parents. The old ideals and customs cannot be handed down to them ready-made because they won't be accepted. The young people must achieve their own ideals in the concrete terms of their own lives." Altogether, these religious workers seemed to feel that while they face problems which will tax their best intelligence and demand genuine consecration, particularly in view of the enormous annual increase in student enrolment, the outlook is most encouraging. The increased dissatisfaction of educators with present educational programs, both as to methods and to goal, was pointed out, and Dr. Baker suggested that church workers, by supplying the needed spiritual element in education, can solve, to a great extent, the educators' problem.

### Garden Homes for White Collar Workers

A socially-minded project which may prove to be of far-reaching importance is announced by the Marshall Field estate. It is proposed to construct for workers of modest income a group of buildings containing 600 apartments set in the midst of parks and playgrounds. The site is close in, near to transportation and the lake, and will convert an unsightly and congested district into a place of beauty and comfort. The buildings will be sold on the cooperative plan, amortization to be accomplished in about thirty years. The project will involve no pauperizing of those who are benefited. The Marshall Field estate will receive a small amount of interest on the funds used, but the purchasers will obtain their apartments practically at cost. If the plan proves successful it is intimated that other wealthy citizens stand ready to invest large amounts in the same manner.

### And So Forth

Dr. Charles W. Gilkey has been elected chairman and Rabbi L. L. Mann vice-chairman of the action committee of a newly organized Public School Emergency committee, comprising representatives of

(Continued on next page)



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give us a new understanding of the teaching of Jesus. The outcome of this movement will be of vital importance; and I see in it nothing of which we need be afraid. The Spirit of God is not confined to ancient institutions, and the prophet whom God inspires has usually been a layman and not a priest."

### The Limitations of Higher Mathematics

Reference was recently made in these columns to a display at Garrett biblical institute of the books written by Dr. Lynn Harold Hough, formerly a professor in that school. In the item it was stated that Dr. Hough is the author of 15 books. The Christian Century book service calls attention to the fact that Dr. Hough is actually the author of 25 books. Well, both accomplishments are so unusual that they appear equally staggering to the lay mind, something like the difference between having 15 billion dollars and 25 billion dollars.

### Dr. Ozora Davis Defends Church Against Critics

Speaking at the recent conference of executive boards of the Congregational church held in Chicago, Dr. Ozora S. Davis, of the Chicago theological seminary, gave assurance that even though "the

### CORRESPONDENCE FROM CHICAGO

(Continued from preceding page)

more than a score of civic and religious bodies. The announced purpose of the committee is "to use every influence at its command to save the schools from domination by politicians." They'll be kept busy! . . . The problem of the middle-aged woman, broken by industrial strain, heavy family cares or sudden bereavement, has largely displaced that of the runaway girl, according to a report recently presented to the Woman's Church Federation protectorate by Mrs. Minnie M. Chapman, general superintendent of that organization. . . . Chicago Episcopalians are conducting a city-wide campaign to raise their share of a \$600,000 fund for Negro schools conducted under the supervision of the American Church Institute for Negroes. . . . The Methodist board of public morals of Illinois was recently organized at a meeting of representatives of 1200 churches from all over the state. Rev. John E. DeLong of Libertyville is president. The announced purpose of the board is to unite members of the church on questions of public morals, law enforcement, good citizenship and public officials and to influence public opinion by education and publicity. . . . Gipsy Smith has been holding evangelistic services at the Moody church. It will be a good day for American Christianity when aggressive evangelism and the finest culture are able to enter into the same warm partnership as they do in Great Britain. Among Gipsy Smith's most hearty fellow-workers in the old country are numbered such men as Randall Harris, T. R. Glover and James Moffatt. "I preach Christ!" says the Gipsy. "Preach Christ the Redeemer without apology and without strife," he advises his fellow-ministers.

C. T. HOLMAN.

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church just now is under the fire of a criticism more radical than for many years, this criticism is the result in part of that temper which followed the war and which has subjected our entire social structure to critical reexamination." He pointed out that "we must reckon with the long series of ebbs and flows that characterize the 20 centuries of the church's history if we are to make the right estimate of the present situation. There is no danger of the disappearance of the church as the institution of religion functioning

in the community. Changes may come because the church is alive, as the community is alive, and all growing things take on new forms. It is reasonable therefore to expect some changes in structure, forms of worship, statements of creed, programs of moral and religious activity which may be modified to suit the need of each generation. The foundations of the church, however, are too deeply laid and have endured too long to yield to a passing critical temper in this or any other generation."

## Special Correspondence from Kansas City

Kansas City, January 23.

**T**HE chamber of commerce expects to start soon a five-year industrial expansion program for this city, under the direction of a highly-paid executive—at no little cost to the commercial institutions participating. The city and

**Kansas City  
Marches**

county are proposing large bond issues for the construction of a new city hall and a county court house, on new sites that would fit in with a plan of general city beautification, for improved and extended trafficways, adequate water mains, a new municipal auditorium, a civic stadium, and the development of a small river which flows through the eastern edge of the city as a community recreational area. And now, unofficially and anonymously, comes a suggestion for a city-wide recognition of the place of religion in the life of a growing city. In a communication to the weekly journal of the council of churches, the Church World, reprinted in the daily newspapers, a layman proposes the cooperation of every kind of churchman and church organization here in the purchase of a prominent site near the union station, acknowledged to be among the finest in the nation, and near the world war memorial, a much debated shaft (called by some a fine smokestack), for the construction of a small but exquisitely beautiful temple for the worship of God and for the representation of the idealism which often gets scant consideration in a commercialized civilization. It would seat, say, 500; built of white stone in gothic style, with an electric cross at night, it would "greet the stranger with the fact that there is some religion here as well as merchandise and theaters." A great organ would play beautiful music at intervals during the day, when many trains arrive and hundreds of persons are waiting several hours between trains. Choirs and singers of other churches would alternate in providing inspiration in this civic chapel. So also would the preacher, speaking once or twice every day and every evening, "with signs in the station telling travelers about the services." "Suppose," the writer continues, "a man or woman, landing in the city looking for a job, lonely, fearful, timid, would go into such a church and there get a new grip on himself, wouldn't it be a fine service to humanity?" A generous contribution to the project is promised by a wealthy woman.

**Methodist Men  
Plan**

The days of the men and religion forward movement and of various denomina-

tional men's brotherhood movements are fast becoming a vague memory to most of us; but an organization of this type, international in scope, is to be sought among Methodist men in connection with the quadrennial general conference of their church. Bert E. Smith, of Chicago, director of men's work of the Methodist Episcopal church, is here this week to make preliminary plans for the organization May 12 and 13. The superintendent of the Sunday school of "Bill" Stidger's church, J. L. Brown, is chairman of the Kansas City committee. About 6,000 men are expected to attend the organization meeting. The purpose of the brotherhood, it is announced, will be both inspirational and social; it will be "one of the largest men's religious organizations in the world and is expected to be an important factor in religious circles in America and foreign countries"—whatever that means.

\* \* \*

**And So  
Forth**

The Dayton Westminster choir sang here, since the last chronicle, to the largest audience the city ever gave to a musical event. Convention hall, seating about 10,000 persons, ordinarily is divided so that only half the space is used for the regular concert offerings. The entire hall was nearly filled for this extraordinary organization of singers. . . . The St. Olaf Lutheran choir, of Minneapolis, comes February 12. . . . A Methodist church in Enid, Oklahoma, has made it possible for those invalided in wheel chairs to attend without difficulty, by building a concrete runway to a side door of the auditorium. . . . Dr. Robert E. Speer, moderator of the general assembly of the Presbyterian church, and four representatives of the church's national boards, visited us last week, on a tour of twenty cities in the southwest. "It is the business of the Christian church to hold up the ideals of the kingdom of God over all the organized life of man," said Dr. Speer. "War, politics, all the affairs of state, family, and individual should be guided by one thought: Would it be acceptable to Jesus Christ? What would he like done?" . . . Dr. Harry C. Rogers, in recognition of his twentieth anniversary as pastor of the Linwood Boulevard Presbyterian church, gave \$1,000 to the accumulating fund for a home for convalescent employed women, adjoining his church. More than \$100,000 is already in the fund which will bring to realization one of the cherished dreams of this socially-minded pastor.

BURRIS JENKINS.



## Friends of Our Blessed Hours

*Did others, I wonder,*  
feel the shock that I did when I read, in  
last week's issue of *The Christian Cen-*  
*tury*, of the death of Marguerite Wilkin-  
son? There were two items last week  
about poets whose work has appeared  
frequently in these pages, as perhaps you  
noticed. There was the news that Molly  
Anderson Haley had won the 1927 Forum  
prize. (Just the week before one of her  
*Christian Century* poems had been re-  
printed in large type in the *Literary*  
*Digest*.) Then there was the news of  
Mrs. Wilkinson's death.

*I have been thinking,*  
ever since I read that item, of some of  
the poems by Mrs. Wilkinson that,  
printed first in these pages, have remained  
with me ever since. You may remember,  
too, that group of "Songs of a Quiet Day"  
which appeared more than three years  
ago. It began with the author's "Waking  
Thought":

Waking I look to Jesus on the Rood  
And thank Him that the ghostly  
night is gone.

Until my soul had seen the Holy  
Cross

I never knew the dawn.

All colors were as darkness save the  
hues

That even our dull bodily eyes can  
see.

But now is God grown fair beyond  
the East

Upon his blessed tree.

*About two years ago The*  
*Christian Century* printed another group  
of Mrs. Wilkinson's poems, "Songs of  
Temptation." It began, you may remem-  
ber, with "The Hounds of Wrath":

The hounds of wrath are baying, Lord,  
Against my clean desire;  
They strain, they tug upon the leash  
With thews that never tire;

And they grow strong as I grow weak;  
They leap and snarl and whine;  
O cover with Thy wounded hand  
This feeble hand of mine.

*When I think of the way*  
in which death came to this singer, I can-  
not help recalling her "Finis", which was  
printed first in *The Christian Century*:

Sleep after labor,  
Quiet after pain,  
Peace after strife,  
These are great gain:  
These are of Thee,  
O Love, O Life, O Breath;  
Give rest to all  
And Heaven after death!

*To many of us who read*  
The *Christian Century* regularly, there is  
no part of the paper which means more  
than the poetry. It speaks to us in hours  
when other voices cannot make them-  
selves heard. We feel the loss the more  
keenly, therefore, when one of these  
voices for which we have learned  
to listen with the most assured  
anticipation grows silent. How  
much we rejoice that there  
are other voices to catch  
up and carry on the  
song!

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# For Clergymen First—

*In The New Republic*

## The Re-discovery of America

**U**NDER this general head Mr. Waldo Frank in a series of twenty-one articles sets forth to discover America—to know what it is—to show where it must go. He argues that the great Mediterranean, European, Christian culture that reached its apex in the middle ages is dead in America and dying in Europe. America to him means new-birth—a land of promise, wherein a new culture and a new religion must, if we are to find salvation, be realized.

This baldly—very baldly—stated is his essential thesis—a thesis many will disagree with and inevitably be exhilarated by at the same time, for the audacity, compelling sincerity and brilliant dialectic of its defender.

This is his challenge to you—free from any Menckenesque iconoclasing—a challenge every clergyman will want to take up—and we hope answer.

*In The New Republic*

## Adult Education

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But of especial interest to you, as an “adult educator” yourself, will be the articles on The Processes of Adult Learning and The Pathologies of Adult Learning based upon actual class-room experiment. Here are given laboratory data for every one to examine who would try to add a cubit to man’s stature.

*(The supplement will be published with our issue of February 22nd)*

*In The New Republic*

## Who? Hoover or Smith?

**O**R SOME one else, we have at least two potential candidates to conjure with, two men who could really affect our destiny, two men who are neither complacent small town lawyers, nor genial small town sports. For once there loom ahead of us men who are aware of issues, men who can make issues, and men who can triumph with them.

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